

1 9 6 1 L E C T U R E O U T L I N E S

Volume IX

ANNUAL BIBLE LECTURESHIP

February 5-10, 1961

Theme: Sources of Strength for the Church

FREED-HARDEMAN COLLEGE

"Teaching How to Live and How to Make a Living"

Henderson, Tennessee

TABLE OF CONTENTS

	Page
 NIGHT SPEAKERS	
Jack P. Lewis, Biblical Archaeology	1
Kenneth Reed, The Greatest Loss of the Twentieth Century	9
Hulen L. Jackson, Dividends of Prayer	19
E. R. Harper, The Church--What It Means to Christ	23
 DAILY SPEAKERS	
Cleon Lyles, The Eldership	27
Earl West, The Gospel--Justification by Faith	31
 CHAPEL SPEAKERS	
Carroll Ellis, The Power of Preaching	37
W. C. Quillen, Two-Mile Service	39
Guy N. Woods, How God Saves and keeps Us	41
G. K. Wallace, The Value of Christian Education	43
 SPECIAL CLASSES	
William Woodson, The Sermon on the Mount	51
Robert L. Witt, God and Natural Science	55
Thomas E. Scott, The Training of the Twelve Apostles	59
James Potts, Select Parables of Christ	63
 BOOSTER'S CLUB SPEAKER	
J. F. Kurfees, Jr.	67
 BIBLE SCHOOL TOPICS	
J. Walker Whittle, Lessons that Live--Senior Level	75
Warder K. Novak, The Development of the New Testament	85

FOREWORD

E. Claude Gardner, Dean-Registrar

The 1961 Annual Bible Lectureship was successful in every way. The attendance was larger it seems. It was observed that the attendance was more consistent than usual. A number of teachers, elders, deacons, as well as preachers was present. We were delighted to have so many alumni and friends on the campus.

We thank the participants for their extraordinary work in lecturing and teaching. All of us are highly indebted to you. The material was usable and inspirational.

Considerable interest was shown in the exhibits and numerous auxiliary activities. The spirit of the week was wonderful. It encourages us here at the college to have our friends come and speak words of support and friendship. We thank God for all the brethren who help us. We pledge that we shall do our utmost to keep the college strong and sound in the ancient faith. We shall strive to be faithful to the Bible--not liberal, digressive, or hobbyistic.

We look forward to seeing you in 1962 for another lecture series. The date is February 4-9.

We are indebted to J. Walker Whittle, Chairman of the Business Administration Department and the Phi Beta Lambda, the business club, for preparing the outlines for distribution.

BIBLICAL ARCHAEOLOGY

Jack P. Lewis

No generation of men have had at their disposal tools to enable them to understand the Bible comparable to those of our generation. To no small extent these tools have been made available through the science of archaeology. Archaeology is the study of the human past as that past is reflected in its remains. It is by no means limited to the Biblical World; but over the past 150 years, it has uncovered an abundance of materials that are relevant to the Biblical student. Biblical archaeology is a recent science that is continuously going forward. It is important that one read recent books if he wishes to have at his disposal reliable knowledge. When Adam Clarke wrote his much used commentary about 1810, use was made of all materials available at that time, but not one biblical site had been excavated. Many of the peoples of the Bible were completely unknown except as they were referred to in the Bible and by classical historians. The ancient texts were undeciphered. How different it is today! Remarkable strides have been made. The most fruitful period was between the two world wars when the Middle East countries were mandates of Western governments that were favorable to Archaeological Activity.

The contribution to Biblical study made by Archaeology is far too large to deal with adequately in the short space of time allotted us here, but we shall be selective and consider in a summary way some of its contributions in the areas: (a) Manuscripts of Biblical Books (b) Biblical Language (c) Biblical Background (d) Biblical Persons and Events. These contributions are of such importance that a Biblical student cannot afford to ignore them.

I. Archaeology and the Manuscripts

The autographed copies of no biblical books have come down to us. In the Old Testament area until recently our oldest extensive copy was the British Museum Ms. OR 4445, containing Genesis 39:20--Deuteronomy 1:33 and dates about the Tenth Century A. D. There was also the Linengrad Ms. called B. 19a which contains the entire Old Testament and dates about 1008 A. D. A small fragment known as the Nash Papyrus found in 1902 in the Fayum in Egypt, dating from the First Century A. D. was the oldest known Hebrew Biblical Manuscript. The discovery of the Dead Sea Scrolls in 1947 has made available an almost complete copy of the book of Isaiah dating a 1,000 years earlier than previously known texts, and dating within 500-700 years of Isaiah's time. These caves, which now number up to eleven, have furnished fragments of all books of the Old Testament, except Esther, including a text of two chapters of Habakkuk and a Greek manuscript of the Minor Prophets. The oldest known Hebrew fragment dates from about 250 B. C. and is of 1 Samuel. These manuscripts are earlier than the textual work of the scholars who are known as the Massoretes who did their work between 500-900 A.D. to supply the Received Hebrew Text which is called the Massoretic Text.

Equally thrilling manuscript discoveries have contributed to the textual study of the N. T. In 1844 Tischendorf visited St. Catherine's monastery on the site of Mt. Sinai and by chance found in the waste basket leaves of the book now known as Codex Sinaiticus. His interest in it caused the Monks to be unwilling to part with it, but fifteen years later he again visited the spot and arranged for the Ms. to be given to the Russian Government, who in turn eventually sold it to the British Museum where it now rests. This Ms. has large portions of the O. T. in Greek and is one of the great witnesses to the text of the N. T.

In 1931 Mr. Chester Beatty arranged the purchase of papyrus manuscripts from Egypt which contain sizeable portions of the Old Testament and New Testament considerably older than Vaticanus, Sinaiticus, and Alexandrinus. These manuscripts, the Chester Beatty Papyrus, contain the oldest known copies of the letters of Paul and date to within 200-300 years of the time of the original writing.

Today the oldest known portion of the N.T. is the John Rylands papyrus fragment which contains small portions of the 18th chapter of John. This fragment dates perhaps as early as 125 A.D., and within 50 years of the time of the original writing of that book. Within the last ten years the Bodmer library has been publishing papyri in their possession of numerous N. T. books. Perhaps the most exciting of them is the copy of John which dates about 200 A. D., and is the oldest known complete N. T. books.

This is only a small portion of the material that could be brought to our attention. The N. T. is the best preserved book of antiquity both in the number of manuscripts of which there are about 4,500 and also in the nearness to the date of the original composition. Many Greek and Latin authors are separated from the first manuscripts by a thousand or fifteen hundred years. Recently a project has been carried out to microfilm the manuscript treasures of the world so that today any serious scholar for a nominal price can have access to any manuscript without traveling to the out-of-the-way libraries of the world. Efforts are under way to re-evaluate in critical texts all the available material. No other generation has been in a comparable position to ours to judge the validity of the text of the Bible. It is widely recognized that these discoveries are of such a nature as to establish confidence in the trustworthiness of the transmission of the scriptures.

II. Archaeology and the Language of the Bible:

The O. T. is written in Hebrew and Aramaic. It is the only ancient Hebrew literature that has survived. Many of its words occur only once in a context which makes them exceedingly difficult to define. Archaeology has brought to light many other Semitic languages closely related to Hebrew that help to understand the development of Hebrew and to define its words. Today Accadian, the language of Babylon, Sumerian--the language of ancient Sumer of which Ur was a city, Ugaritic, Hurrian, and Arabic are making their contribution.

Men at one time spoke of the N.T. Greek as a special language of the Holy Spirit. Thayer in his lexicon lists 500 Biblical words. But with the discovery of the Papyri and entirely new outlook has come. A Deissmann in reading the papyri became convinced that these contained the same type of language as that of the N.T.--that the N.T. was written in the Koine Greek--the common language of the day. It is not slang language, it is not literary Greek, but by and large, it is the language of the people. This concept has made itself felt in giving impetus to the multitude of modern speech translations. The idea is that if the Bible was written in the language of the people, the modern man should be able to read it in his language.

Numerous interesting words that are now understood from both the O.T. and N.T. might come to our attention. The KJV says in Josh. 11:13 that the cities of Canaan stood "in their strength." The word is Tell. Today it is known that a tell is a mound built up by the accumulated debris of the centuries. Earlier peoples thought that these were natural hills. The cities stood "on their mounds" or "on their tells." During the Philistine oppression the Israelites had to go to them to get their tools sharpened I Sam. 13:19-22. The obscure word is pim. Older scholars conjectured that the Philistines charged the Israelites a "pim"--a sum of money--to sharpen their tools. Older books tell us that the Horites were cave dwellers. This is a conjecture based on the similarity of sound between the Hebrew word hor which means cave and Horite. Today it is known that the Horites are the Hurrians who had one of their cities at Huzu. This city has been excavated and its language deciphered. We know a great deal about the Hurrians.

As Jesus spoke of the righteousness of the Pharisees in the sermon on the Mount, he said "they have received their reward." The word apecho which he used is known to occur on many papyrus bills from the NT period. When a bill was paid a man marked it apecho. It was paid in full, cancelled. Jesus is saying that when a man does his righteousness before men, they applaud him and he has received all that is due. God owes him nothing. Paul on numerous occasions speaks of the Spirit as an "earnest" of our inheritance. The word is Arrabon. In the Papyri we read of a man purchasing a cow and he gives the seller a sum as an arrabon. Some dancing girls receive a sum as an arrabon in advance of their performance. In other words, an arrabon is what we call a "binder," or "earnest money." Paul is telling us that when we see in our lives the result of that activity which is the spirit's, then this is our assurance that God will not fall down on his eternal promises. One of the most common words for the Lord's return is parousia. The papyri use this word to describe a state visit of the Emperor or an important official to one of the provinces. The Christian looks forward to the Lord's visit--his parousia. The Lord will give crowns to those who love his parousia (II Tim. 4:8).

III. Archaeology and Biblical Backgrounds:

It is in the area of Biblical backgrounds that Archaeology makes its major contribution. Someone has said that the Characters of the Bible are like figures painted on a Canvas which canvas needs to be filled in

out of other materials to complete the picture. As a result of Archaeological finds, a completely different attitude toward the Patriarchal age is found in the scholarly books of the present generation from that of a former generation. The people you read of in the Bible have become living people. The Land of Shinar is Sumer where the oldest known civilization was developed. Here was Ur with its gigantic Ziggurat which served as a temple tower for a place of Worship. From this area came Abraham. The Hittite cities have been uncovered and their literature read. The Amorites and their kingdom Mittani of the Euphrates, and their city Mari has disclosed some 20,000 tablets. The Aramean cities and culture are known. The excavations of Ugarit have revealed the cultural and religious depravity of the Canaanites which was so seductive to Israel and against which the prophets continuously raised their protests.

By surface explorations, the site of numerous cities has been discovered. It is known that Nabor, Terah, Haran, and many other patriarchal names were also names of cities at the period when the Patriarchs are said to have lived.

People in Nuzu took a secondary wife as Abraham did when the first wife proved barren. The custom was regulated by law both here and in the Code of Hammurabi. The secondary wife who bore a child could not be driven out. It took a vision from God to persuade Abraham to drive Hagar out. A birth-right was sold for three sheep by one man just as Esau sold his for a mess of pottage. A dying blessing has the force of an oral will. A certain Tarmiya went before the judges to tell them that his father had left him a wife which his brothers disputed. The judges determined that the father had made such a statement and executed the blessing accordingly. We recall Isaac's blessing upon Jacob. A man endures himself for a wife as Jacob did to Laban. Possession of the household gods determined primogeniture. Little wonder that Rachel stole those of Laban for her husband. A couple adopt an heir when they are childless. This heir has the obligation to bury them and then he inherits their property. We recall that Abraham asked the Lord to accept Eliezer of Damascus as his heir. The Levirate marriage is provided for. In Hittite Law even the father could marry the widow.

About the time of Abraham a certain Egyptian decorated his tomb with pictures of Semites coming into Egypt to trade. This tomb--the Beni Hasan tomb--with its figures in colorful clothes--gives us some notion of what the Israelites might have looked like as they came to Egypt to trade. About this period an Egyptian fugitive known as Sinuhe gives a description of Palestine which would indeed depict it as a land of milk and honey: "It was a good land... Figs were in it and grapes. It had more wine than water. Plentiful was its olives There was no limit to any kind of cattle."

Considerable light is to be gained concerning the laws of Moses from the five cuneiform law codes that have discovered that antedate the time of Moses: The Law of Ur Nammu of Ur about 2060B.C., that of Eshnuna; that of Lipit Ishtar; the Hittite Code, and finally that of Hammurabi who lived c. 1725B. C. These codes demonstrate detailed law at a period prior to Moses. Many interesting comparisons can be made to Israelite Law. The Law of Eye for Eye and Tooth for Tooth is seen in the code of Hammurabi and in Ex. 21,24, whereas Eshnuna permitted fines to be paid. The girl raped on the mountain is considered innocent in the Hittite code as in Deut. 22:23-27. The owner of a goading ox is considered responsible by Eshnuna and Hammurabi as he is in Ex. 21:29, but they permit him to pay money instead of forfeiting his life. Hammurabi has bodily mutilation as punishment for ten crimes,

where the Bible has only one (Deut. 25:12). Kidnapping is punishable by Hammurabi as by Ex. 21:16. The Ordeal is much more common in Hammurabi's Code.

In the period of the monarchy, Solomon's seaport and copper mines have been excavated. His stables at Megiddo have been identified. The Cyrus Cylinder tells of how Cyrus had a policy of allowing subject peoples to return home and rebuild their native places of worship. The Book of Ezra tells of a decree of Cyrus that permitted the rebuilding of the temple. The Elephantine Papyri tells of Deliah and Shelemiah, sons of Sanballet, governor of Samaria. This character we encounter in the Book of Nehemiah.

Interesting illumination of the New Testament is to be found in the two fragments of inscriptions from the temple of Herod that warn Gentiles against proceeding beyond that point, threatening death to the transgressor. We recall the New Testament phrase, "the middle wall of partition" which Christ has broken down, and the Jew thought that Trophimus, a Greek had been taken into the temple by Paul. A papyrus tells of a man going to the table of "My Lord Seraphis." We think of Paul's statement that you cannot eat at the table of the Lord and the table of demons (1 Cor. 10:21). Kurois was a term used for Caesar, but also used for the Mystery religion gods. Paul tells us that there are gods many and lords many in the world, but for us there is one God and one Lord Jesus Christ.

On the walls of Pompei someone has scribbled: "I love a girl whose number is 545." He likely was taking the letters of the alphabet as numerals in what is known as gematria. This is likely how the writer of the Book of Revelation intended the reader to take the number 666. From the city of Pergamum comes an altar to an Unknown God which reminds us of Paul's text in his address to the Athenians. Numerous lamps from the Roman period have been found which are no larger than a small fruit-jar lid, and at times not that large. Little wonder that these burned out while the virgins awaited the coming of the bridegroom. Coins from the New Testament period show us what the denarius was, which men agreed to work for in the parable of the Laborers in the Vineyard. Here we see Caesar's image and superscription which the Lord called attention to.

Archaeology has done great service to the Biblical student in furnishing a Chronology to which events may be attached. No consistent era was developed by the Jewish people. The Assyrians and Egyptians had attempts at such systems. When it can be demonstrated that an event in Jewish history corresponds with a particular year in Assyrian history, then a fixed point is established from which to calculate other Biblical events.

IV. Bible Events and Characters

Numerous Biblical events and characters are mentioned on the monuments. The period of the divided kingdom is dominated by the westward expanse of Assyria. In 853 B. C., Shalmaneser III met a coalition of western kings at Qarqar on the Orantes River. He left a record of the kings and their forces. Second in the list is "Ahab the Israelite" with 2,000 chariots and 10,000 infantry. This is the first mention of a Biblical figure in the Assyrian records. This same Israelite king with his predecessor Omri are mentioned

on the Moabite Stone, which is the one surviving record of the Moabite Kingdom. Shalmaneser also left behind a monument which is known as the Black Obelisk. Upon it is a picture of Jehu who has come to pay his tribute. We see him kneeling before the Assyrian. The text reads, "Tribute of Jehu son Of Omri." This is the only artistic representation of an Old Testament figure known to exist.

Isaiah 20 tells of an invasion of Sargon. No ancient literary source other than Isaiah knows of Sargon. His existence was once doubted. But in 1843 Emil Botta discovered the palace of Sargon at Khorsabad with its thousands of feet of inscribed walls. On these he claims to have captured the city of Samaria and to have exiled its people. Not only this, but he also describes the very revolt that Isaiah discusses. Today, Sargon is one of the best known Assyrian Kings.

Hezekiah's reign saw the invasion of Sennacherib that ended in calamity for his army. Sennacherib has left behind an artistic representation of his siege of Lachish from which place he sent his demand for Hezekiah's surrender. He claims on the record found on the Taylor Prism to have taken 46 of Hezekiah's walled cities and to have shut up Hezekiah in Jerusalem like a bird in a cage. Hezekiah, in preparation for this siege, dug a tunnel from a pool outside the city to bring water to the pool of Saloam. The workmen worked from each end and met each other under ground. The tunnel is "S" shaped and averages higher than a man. An inscription has been found at the meeting place, describing the construction of the tunnel. Merodach Baladan, King of Babylon sent messengers from Babylon, perhaps to incite Hezekiah to revolt. Isaiah took a very dim view of Hezekiah's friendship to Merodach Baladan, and threatened him with Babylonian exile. This king is depicted on the Monuments.

During the last days of the Jewish State, the Jewish people were tributaries to the Babylonians. Nebuchadnezzar has left a record of his campaign against Jehoiachin which brought the exile of 597. From this record, we learn that Jerusalem fell March 15-16, 597. During this last period, Jeremiah was active as a prophet. In the excavation of the city of Lachish, 21 inscribed pieces of pottery, known as the "Lachish Letters," give a correspondence between commanders of Judean outpost, Lachish and Azekan, which are mentioned as the only surviving cities at one stage in the book of Jeremiah. Smoke signals used to convey messages; one who "weakens the hands of the people" are mentioned. These phrases are used in Jeremiah.

Turning to the New Testament, we also gain interesting information, particularly in connection with the book of Acts. An inscription from Delphi informs us that Gallic became proconsul of Achaia about the year 51 A.D. which gives us a fixed date in the life of Paul from which to calculate other events. Excavation of the city of Corinth has brought to light the judgment seat of Galio. There is an inscription of a "synagogue of the Hebrews," though it likely dates later than the New Testament period, it reminds one that Paul preached in a synagogue there. The Meat Market has been discovered with one stall marked "Lucius the Butcher." Paul uses a Latin term in his Corinthian correspondence

Macellum (1 Cor. 10:25) which turns up in the excavation. An inscription tells of a certain Erastus who has laid pavement. We recognize this Biblical name as the city treasurer (Rom 16:23).

The excavation of Ephesus has revealed the theater where the riot against Paul took place. The foundations of the temple of Diana have been found. Inscriptions talk about silver images. The ministers of the temple were "Elders." Town officials were called "Asiarchs" (Acts 19:21); "Town clerks" (10:35); and the city as the "temple keeper" have been revealed. The town assembly was a common formula used in popular devotions.

The writer of the book of Acts calls the magistrates in the city of Thessalocica "Politarchs." No ancient literature used this term, but today there are known 19 inscriptions in which the term occurs, and five of these refer to the city of Thessalonica. Where Luke can be checked his information and usage is accurate.

To summarize this section, there are at least twenty-one foreign kings whose names occur in the Old Testament which are also known from the monuments. More than a dozen Jewish royal figures are known from Monuments and seals. The New Testament would add about twenty-two more names to the combined total, and these figures do not claim to be exhaustive.

CONCLUSION:

The advantage of a topic of this sort is that it is like a freight train. The caboose can be hitched on anywhere, and it is about time to do just that. One needs to beware of the type of gullibility in Archaeology that fostered the cult of relics both of times gone by and Catholic circles today. For example, the search for Peter's bones. He needs to keep up to date. Opinions of what the remains of the past do mean do change. It is to be hoped that this survey has been a stimulus to your faith in the individual reading in this important area.

This Page was left Blank Intentionally

THE GREATEST LOSS TO THE CHURCH IN THE 20TH CENTURY

Kenneth Reed

I would first of all like to express my gratitude to the Lectureship Committee of Freed-Hardeman College for the privilege and honor of participating in their 1961 lectureship series, in which the thoughts included in this tract were first presented.

Since graduating from Freed-Hardeman College and Abilene Christian College it has been my privilege to work closely with hundreds of Christian young people who have been attending the University of Alabama. I believe I know something of the problem these young Christians face at an extremely crucial point in their lives, and of the effect it is having on them as individuals and on the church as a whole.

THE PROBLEM

We face a problem now as serious as any in the history of the church. An attitude of indifference to the existence of the problem in the churches of Christ in general has contributed to what is probably the greatest loss to the church in the 20th century. I am grateful for whatever distribution can be given to these thoughts in the hope that creating an awareness of the problem may in some measure contribute to a solution to it. Only a few people in the church are aware of the existence of the problem, despite the fact that it becomes more far-reaching every year.

What one thing constitutes the greatest loss to the church in the 20th century? I am talking about the loss of thousands of young people who have their faith shipwrecked every year in our state colleges and universities. The problem can be precisely defined: For reasons we will discuss at length, many of our young people are unable to cope with the sophisticated, materialistic ideologies that prevail in the academic communities in which many find themselves upon graduation from high school.

Our Christian colleges have, since their establishment, recognized that man needs instruction not only in the material realm, but also instruction of comparable quality in the spiritual realm. We all believe that Christian truth is intellectually respectable, and that it is necessary for the full development of a happy, complete and satisfying life. The church in most places, through its educational program is making an earnest effort to establish this truth in the hearts and minds of our young people; and this work is being complimented by the religious training offered in our Christian colleges.

Regretably, however, the inspiring work done by our Christian colleges touches only a minority of our Christian youth. The following facts make this point clear: In 1900, 1 out of 25 high school graduates went to college; in 1930, 1 out of 12 was the ratio. This year the percentage is 1 out of 3 and in less than 10 years it will be 1 out of 2, or 50% in college. It is reasonable to assume then, that presently one-third of our Christian young people attend college. But the significant fact is only 10% of our young people who go to college are in Christian colleges, the remaining 90% are in state colleges and universities. Judging from extensive personal

observation, and from talking with others who have had occasion to observe this problem first-hand, I believe the church is losing most of these young Christians.

In all fairness, however, it should be pointed out just here that many of our young people are lost before they get out of high school. Brother Frank J. Dunn in The Christian Bible Teacher, August, 1958, said, "Churches of Christ are losing at least half the children from their Bible classes by the time they are 19 years of age. In every congregation, classes that numbered 15 or 20 in the primary grades 10 years ago do well to have 4 or 5 left by the time they are seniors in high school." If this trend carries over to apply to college freshmen, then should we be surprised to find it difficult to get students to be faithful in college, when all the distracting influences on a college campus are considered?

Then, too, many students have such a shallow inherited concept of Christianity, due to poor teaching at home, that they shed their cloak of righteousness the instant they near the campus. We are amazed at the large number who scarcely darken the door of the church building when they arrive as freshmen at the State University in our city. It is doubtful that real conviction, developed through childhood, could be overthrown in the first few weeks of school. For many religion is only a church-going habit, which is performed dutifully while under parental supervision with little conscious benefit from a spiritual standpoint. What we need first of all is a rejuvenation of awareness at the grassroots--an awareness of real Christianity in the home and at the local church level.

WHY DO STUDENTS ENROLL AT STATE SCHOOLS?

Every time I speak to a group of people in an effort to interest them in our work, I stress the value of an education in one of our Christian schools. We do not recommend that our young people attend any state school, but many will come, and in many cases for justifiable reasons, and we do our best to keep them faithful, or make them stronger in their faith,

Often I am asked, "Why do Christian young people attend a state university?" The reasons of course are varied. One of the first reasons is financial consideration. Even though most of us believe Christian education pays rather than costs, many have not been convinced of this fact. One factor is distance and convenience. Then, sometimes families are divided religiously and it is objectionable to one parent to send the child to a Christian school. Scholarships offered to exceptional students is a big inducement. Advance studies in the fields of law, medicine, dentistry, architecture and engineering, and doctoral studies in all fields, are available only at state universities. Most of the big state schools are steeped in tradition and have reputations for academic excellence in certain fields. For example, the graduates of the University of Alabama School of Commerce usually have positions waiting for them upon graduation, while the graduates of less well known institution do not. We have some of the reasons why they come, and now that they are here, why this tragic loss of faith?

WHY THIS TRAGIC LOSS?

Indifference

First of all, I believe much of it is due to an attitude of indifference I mentioned earlier in this article. I have found indifference on the

part of older members of the church, and I have even found parents complacent. They too often have the mistaken idea that their son or daughter is too wellgrounded, or too good, to be affected, and so they aren't worried. This may be a natural feeling, but it isn't realistic. One student told me only this past semester, "My parents told me, 'You won't have any trouble with those modernistic professors--you have a good background--we're not worried about you.'" Let me tell you something, they shook me to my bootstraps! And if I hadn't received some help I might not be here talking to you today!"

We are constantly amazed at the little concern evidenced on the part of the parents. We rarely receive a letter of inquiry expressing concern over the spiritual welfare of a son or daughter at the University. If you ever send your son or daughter to school, whether to a State school, or a Christian college, do not fail to inquire of the preacher or the elders of the congregation he attends as to his spiritual life.

Congregations in a city where a state university are located usually assume an indifferent attitude, as well. They, of course, welcome the students as visitors, but many times nothing is done to involve them in church work. No concentrated effort is made to help them with their spiritual problems. Some progress can be seen during the past 10 years, especially in the state of Texas; however, work in this area has not even been begun in the vast majority of cases.

Damage to Faith

Sometimes the loss of our young people is due to basic conflicts which develop between the student's religious faith and his knowledge in other areas. After studying science, philosophy, psychology, and related subjects, some develop a feeling that their faith will not stand the glaring searchlight of investigation. This is not true, but he may believe it to be so, and become miserable, tormented with doubt.

At some time or another all of us must come to grips with this problem. Most of us solve it with no damage to our faith. Usually it comes to people when they enter college. Suddenly their faith is challenged! The struggle begins and a conflict between faith and unbelief continues until many times our Christian young people lose their faith before they reach enough maturity to stand on their own feet and truly think for themselves. I would like to say that while the problem is more apparent in state universities, a number of our young people in Christian colleges have their doubts, too. One girl I heard about almost lost her faith while attending a Christian college--not because she couldn't get help, but because she suppressed her doubts. She finally admitted that she was afraid to think about it for fear she might become an unbeliever. Her case, I am sure, is not unique.

Some people say, in essence, "I do not want to listen to what some scientist says. I believe the Bible, but if you start troubling me with arguments, my strong faith might weaken." This might be the course taken by some, but the college student cannot escape involvement. He is taught to think about everything--to question--to analyze, and to compare. He is also subjected to a relentless pressure to conform to the thinking of the majority, and failure to do so sometimes results in stigmatism.

One who lives an abundant life will have problems, including some doubts from time to time, but he is not afraid to think. When a doubt arises, he alerts himself and begins looking for an answer. On the other hand, one who suppresses his doubts lives a life of uneasiness and he finds no answers because he looks for none. Let's not be afraid to trust God to help us find an answer when we ask a question.

Jesus said, ". . . and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." (Mk. 12:30) The Lord wants us to study. "Study to show thyself approved unto God, . . ." (IITim. 2:15) "As newborn babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation." We are then to press on to deeper insights. "For everyone that partakes of milk is without experience of the word of righteousness; for he is a babe. But solid food is for fullgrown men, even those who by reason of use have their senses exercised to discern good and evil." (Heb. 5:13, 14)

Much of our trouble lies in the fact that we study science, philosophy, mathematics, and everything else in the spectrum of human learning, and develop our intellect in these areas, while at the same time we neglect to study the Bible and in so doing starve the spiritual man. We become ashamed of our faith!

In our institutions of higher learning a great emphasis is being placed on truth in the material realm. Higher education claims as its chief purpose the search for truth, yet a great many secular educators overlook the fact that there is truth to be discovered in the spiritual realm as well as in the material world of things. William A. Spurrier points to this by stating: "For some odd set of reasons, modern man seems to equate faith with ignorance. Students still like to argue the proposition: Should one have faith or not have faith? And a surprisingly large number of people believe the latter position to be the easier one to defend because (according to them) it is obviously the most correct position! In our age, people seem to think that science deals with facts, philosophy with guesswork, and theology with things that aren't true."

Many professors on the campuses of our state universities are quite skilled in getting this idea across to their students. They say, in essence, "You can believe those myths and fables if you want to, but it's a bit oldfashioned in 1961, don't you think?" In other words, "It's a free country --be an ignoramus if you wish to, but if you want to join the intellectuals, then get rid of those childish concepts of God, miracles, and the inspiration of the Bible, and come follow us!"

Put yourself for a moment in the place of a Christian student subjected to this type of "brainwashing" while all the time he knows that the claims and demands of Christ are total. He cannot believe in God, Christ, and His word in part. He cannot, according to Christ's own statements, believe with certain mental reservations. What he is called upon to believe in the Bible is the whole truth or it is nothing! According to his past teaching, he knows that his eternal salvation is dependent upon the wholeheartedness of his devotion.

So, there he stands, torn between two alternatives--two warring factions which, from all outward appearances, cannot exist preceably side by side. Hour after hour, day after day, and in thousands of cases, year by year, the conflict continues until he wearies of the struggle and in desperation disregards his fundamental religious beliefs and turns to "science" or "philosophy" as his god.

Worldliness Contributes to the Loss

It is no secret to you that worldliness takes its toll among out young people. On the campus of the average state university can be found about every form of ungodliness imaginable. Our young people are subjected to every conceivable form of temptation, regardless of whether they live in a fraternity or sorority house, or in one of the dormitories, or even in their own homes. Most parents would be shocked beyond belief at what goes on, for ~~example~~, in a typical fraternity house. Several of our Christian young men have joined such an organization, and after having learned for themselves, have given it up. There are many more who do not give it up. I am depending on some of those who have for my information.

Recently, one of our boys described in a private conversation a typical weekend "blast." The particular fraternity house he described is a \$175,000 mansion, not unlike those on the campus of any state university. It has a ballroom, day parlors with doors that lock only from the inside, and a huge bar with a plush lounge in the basement, lighted only with colored lights about the size of Christmas-tree bulbs. In this den of iniquity the students gather in masse. Over in one corner is a dance band, plenty of free liquor, with everyone drinking freely. Dancing goes on way into the night. As a part of the entertainment at one party, he said, a little Spanish exchange student did some interpretive dancing with a strip tease for the final number.

The Third floor of one fraternity house, the location of which shall be nameless since it is also typical, is the living quarters for the boys--and it is always off limits for the house mother, by the way! He said every now and then a couple could be seen going up to the third floor. Where is the housemother? Back in her quarters--or sometimes the boys send her off to the picture show. After the "party" the boys usually gather for a "bull session" to discuss the conquests of the evening.

You ask, "Are all young people exposed to such things?" The answer is "Yes! Thousands in this country are!" Some come to school with a new car, an unlimited bank account, and no parental control--just strictly for a good time. There is no doubt about the eventual outcome of such a life for such a person. He will sow his wild oats, and eventually he will reap wild oats. He will sow the wind, and sooner or later reap the whirlwind! Maybe you expect this from a worldly boy from a worldly family, but often a perfectly good Christian boy, from a vastly different environment, becomes involved and is swept into this web. Immoral sexual activity, drinking, worldliness--these are not his nature! He wants "in" for prestige; he wants to be a campus leader. Campus government is almost always controlled by those who belong to these social organizations. Perhaps in high school this Christian boy was president of the student body, or class president, or editor of the school paper, and it is his wish to continue in this type of leadership, but, as I have already emphasized, before he realizes it, he is caught up in the web. A breakdown of some sort is forecast if this continues over an extended period. Even his attendance at a wild party, though he may not be an active participant, is

enough to defile his conscience. He becomes uncomfortable in the company of church people-- a habit of avoiding services is soon formed.

One of our Christian girls joined a sorority this past year, and then told another girl, "Now, just get me some dates!" No qualifications: just get me dates. Of course, this may have been her attitude before she joined the sorority, but again she is sowing the wind and she is promised the whirlwind for the harvest.

On the other hand, sometimes a good Christian girl with more qualifications in her choice of companions may be swept into the tide of conformity. She wants to be popular, learn the social graces, and be associated with the elite. She comes from a good, prosperous family, she has prepared a fine wardrobe, she has beauty, or brains, or both, and so she is accepted in the "inner circle." Then comes the pressure to drink, smoke, and dance--one step leads to another, and in many cases she drifts away completely. There are exceptions to this--but they are a precious few!

A student is not free from the influence of worldliness in a dormitory, either. I have had girls tell me about roommates who kept whisky in the room, and who would come in after a date, dead drunk, and vomit all over the place.

On several occasions, I have had boys tell me of ways girls were smuggled into the dormitories--one in a laundry bay up to the third floor where more than 20 boys committed fornication with her in one night.

I could go on and on, but this is enough for you to get the picture, and see why I said worldliness takes its toll! Many are not prepared to face the temptations, and so they become "one of the crowd." Let's remind ourselves of the admonition to "restore such a one, in the spirit of gentleness; looking to thyself, lest thou also be tempted." Gal. 6:1

By this time you are all saying to yourselves, "Do something! Can't you do something?" Yes, we can, and it's about time!

WHAT CAN WE DO?

As Individuals

What can we do, as older, stronger, members of the church? First of all, individual members of the church can establish a student center program. Ten years ago at the University of Alabama one boy said, "The only time I see another Christian is during the few minutes after services on Sunday morning." At that time fewer than 10% who gave the church of Christ as their preference to the University were faithful to attend even that one service.

With this problem in mind, we have tried to get our own students together each day through the week so they will not be robbed of the real joy of Christian fellowship. When they meet each afternoon or evening at the Student Center for fellowship, it draws them closer together and strengthens the bonds of Christian love.

We realize that there are many problems connected with recreation. It is my conviction that recreation should not be supported out of the church budget. A few years ago I wrote to most of the men who are connected with programs similar to ours in Tuscaloosa throughout the brotherhood, and

with only one or two exceptions they felt as I did. The work done in a "Bible Chair" program is the church at work, teaching God's word. Recreation, on the other hand, can be handled in this type of work just as we would in any function where Christians meet together, such as a Bible class, or Vacation Bible School picnic, a men's outing, or "dinner on the ground" as we say here in the South. It has been our practice to finance these activities individually. The most common procedure is for the students to "chip in" a quarter or fifty cents and meet their own expenses. Sometimes the ladies of the church will furnish refreshments. Some groups have a student committee to plan all social functions. Perhaps this gives them a valuable feeling of being needed, wanted, and important, and let us never forget that they are !

What do these young people do for fun? They plan parties, go on hikes, and hay rides, out-of-town trips to places of interest, meet in the homes of older members of the church to visit, play games, sing, play ping-pong, volley ball, soft ball, and other team games. In the spring the undergraduates have a banquet honoring the graduating seniors. Again, they pay for this themselves, and have a delightful time, long to be remembered.

What values are found in such activities? All work and no play does indeed make a dull boy! It gives a re-creation of the outer as well as the inner man; a happier group with which to work, a knowledge and better appreciation of each other (we cannot appreciate a fellow Christian whom we do not know). When young people are actively associate with fellow Christians, they aren't interested in pool halls, wild parties and so forth, and do not engage in sinful dissipation.

Feeling that he is a part of a group brings out the very best in individuals. Everyone participates and no one is discriminated against. Participation in these activities gives the local minister or Bible Chair instructor an opportunity to know his students better. The ties of love and mutual appreciation are strengthened. Students come to trust and regard their teacher as a friend through these informal contacts.

They bring friends who are not members of the church to informal gatherings, and because of this wholesome relationship it becomes easier to get these people into Bible classes, to attend chapel, or the services on the Lord's Day, and some of them are consequently converted.

Christian boys and girls meet and learn to love each other. Lifetime friendships are formed, and some of them marry and establish Christian homes. This one thing is worth every cent of the price.

The student center program is, admittedly, of secondary importance to teaching and worship; however, it becomes a vital part of any young person's life and certainly has its place in the development of a Christian personality. The total person is intellectual, physical, spiritual and social. We read that our Lord "advanced in wisdom and stature and in favor with God and man." Concentration on the development of one part to the exclusion of the other parts results in the formation of an "unbalanced" individual, rather than a "well-rounded" one.

Our Ultimate Aim

Our ultimate aim is to establish as much of the "Christian-college atmosphere" as possible adjacent to the state university. We want to help our boys and girls to remain faithful and to follow in the footsteps of Christ, growing in wisdom and stature and in favor with God and man, and then after four or five years in college to return to their respective communities, or to their new positions in life, as strong, faithful, happy Christians instead of derelicts whose faith has been shipwrecked by false teaching and evil companionship, and who have become disillusioned and bitter.

We have found no cause for alarm in those college students who faithfully attend worship services, and who are found associating with fellow-Christians in their free time. These people will win whatever battles youth gives them to fight, and they will leave college and go their respective ways, and will amount to something for the cause of Christ.

Having discussed what the individual can do, we come to the next logical question.

What Can the Church Do?

The church in most places must first become aware of its responsibility in providing for the special needs of these young people, and live up to those responsibilities. In most cases the church either does not exist near the campus of the state colleges or it does not have an eye on the student with the proper concern for his spiritual welfare.

Not all churches ignore the problem. In some there has begun to be an awakening of the potential in our youth, and the tragedy of the loss of so many of them. At the same time, several state colleges are recognizing the work done by the church in a "Bible Chair" arrangement, and are giving credit for the work done in these Bible classes. This is a rare and wonderful opportunity. But even where such an arrangement is not possible, usually non-credit classes can be and should be taught on the same level as those found in our Christian colleges. These Bible courses must meet the specific needs of college students--must provide answers for those who are asking questions. Jesus said, as he quoted the prophet Isaiah, "And they shall all be taught of God." It is impossible to do too much teaching.

Let me outline our activities at the University Avenue church of Christ as an example--and I will be the first to admit our program is not perfect.

During the week several of the active students, together with resident members, call on unfaithful members. This gives mutual inspiration. Student-conducted devotional programs feature local and guest speakers, prayers and singing; Bible subjects and problems peculiar to young people are discussed.

For several years now two classes have been offered each semester by the church, for which the University extends college credit. The classes are always well attended with an average of 40 in each class, including many from denominations and many who have no particular religious convictions. The courses include the "Life and Teachings of Christ," "John, the Gospel of Belief," and the "Life and Teachings of Peter." Those who enroll expecting it to be "easy" are disappointed. If they pass the course they are quite familiar with the materials included in the course.

Counseling service is available at all times. Any religious or personal problem, be it large or small, may be discussed with one of the elders, the minister, or one of the teachers.

The church also maintains a good religious library, which we feel is always a necessity. It is well stocked with commentaries, reference books, books on church history, Christian evidences, Biblical biographies, debates, and many others. The library is open anytime during the day and in the evening. The peace and quiet makes it an ideal place to study.

At the present time, with these services and activities and accomplishments I have outlined to you, I can honestly say we have done what we could with what we had. It is not enough.

We are constantly frustrated by the opportunities that go unexplored. Each of us engaged in the work needs to be at least three people. Solomon said, "For lack of vision the people perish," and if something I have said has helped you catch a vision of the value of these beautiful, young, impressionable babes in Christ, and of the tragedy of their loss to the church and to the world, so sadly seeking the leadership of good people, then my time, and yours, has been well-spent.

This Page was left Blank Intentionally

DIVIDENDS OF PRAYER

Hulen L. Jackson

INTRODUCTION:

Quote carefully the following scriptures: Mark 11:24; Luke 11:9; John 14:13-14 and John 15:7; 1 John 3:21-22; and James 5:16. Emphasize that they all teach that it pays to pray. We receive that for which we ask. God answers prayers of His people. He is able to give abundantly above all that we ask or think and knows what we need before we ask yet He commands us to ask.

1. Skepticism today about dividends of prayer:

There is much of it today even in the church. Many doubt they have ever received anything in answer to prayer.

It is difficult for some to believe that God does answer my personal prayers since He doesn't work miracles today. How does He do it? They wonder and then doubt.

Such an attitude is result of a lack of faith.

We must believe that God 1. can answer and 2. will answer our prayers.

Such skepticism could not be because 1. the Bible says little about prayer or 2. that it's teachings about prayer and the dividends of prayer are ambiguous.

2. What are some of the dividends of prayer? Does it pay today to pray?

A. Blessings secured only by and through prayer.

Eph. 3:20; Matt. 6:8; Matt. 7:11.

Did not Jesus teach us to pray for our daily bread? Matt. 6:11.

Paul taught that God will provide our every need. Phil. 4:19.

Study John's prayer for Gaius. 3John 2. It is three-fold:

(1) material prosperity

(2) physical wellbeing and

(3) spiritual development.

Surely John believed in dividends of prayer for him to pray such a prayer for Gaius.

B. It increases my faith when I regularly pray.

We are not thinking of public praying but private secret prayers. Matt. 6:5-6.

Such praying is a demonstration or exercise of my faith.

When we make a request of another person and he grants the favor, such builds our faith in him. For God to grant our petitions will increase our confidence

- B. in Him. Such Christians walk and live by faith; Their faith needs to grow. By prayer it will. Faith does not come in answer to prayer but it grows through prayer.

- C. Prayer often becomes a test of my faith.

"Thy will and not mine be done" has to be my attitude when I pray always. Many times God withholds from me what I request for several reasons. I must confidently believe that He always knows best. For me to pray earnestly and repeatedly and yet not receive the blessings requested--this is a test or proving of my faith.

- D. Prayer keeps me humble and conscious of my dependance upon God.

A hypocrite might sing and even pray audibly in an assembly because others can see and hear; but a hypocrite will not shut the door and pray in his closet in secret. He is afraid to thus face God. Or, the man who thinks of himself more highly than he ought to think will not thus pray. He doesn't feel that he needs God. Private personal praying does keep a man humble and constantly reminds him that he is dependant upon God. Someone has said: "Prayer is an acknowledgment of my own insufficiency and of God's all sufficiency." If prayer paid only this dividend it would still pay to pray.

- E. It helps anyone to know that another is praying for him.

Think how many times your soul has been refreshed when some friend or brother said he was praying for you. Paul asked the churches to pray for him. He must have felt it would help him. For me to be conscious that he is praying for me will cause me to try a little harder. Our prayers are mutually beneficial. We can in this way lighten the load of a brother.

- F. Think of the joy and satisfaction of talking with one we love.

Any mother or dad with a child away from home knows what this joy is. Recall the happiness of the parents in talking for but three minutes on the telephone with the boy in service or maybe overseas. Any Christian loving God is thrilled to be privileged to talk with Him. Consider the joy of heart and contentment of soul derived from your moments with God. Truly it pays to pray every day.

CLOSING:

Antaeus, the mythological giant of Greek mythology, was a son of the earth and had to touch the earth every few minutes to renew his strength. When he touched the earth he became twice as strong. No one could defeat him for this reason. Heracles finally was able to defeat him by holding him up off the earth and not allowing him to touch it. He broke the point of contact between him and his source of strength. The devil can not defeat any Christian unless he can persuade him to quit praying and thus break this contact between him and God:-the source of his strength.

"Pray in the morning, Pray at the Noontime,
Pray in the evening, pray anytime.
Pray when you're happy, Pray when in sorrow,
Pray when you're tempted, pray all the time."

This Page was left Blank Intentionally

THE CHURCH--WHAT IT MEANS TO CHRIST
Matthew 16:13-20

E. R. Harper

In Matthew 16:18 Christ promised to "build His church and the gates of Hell shall not prevail against it."

1. May I ask this question concerning the Church. What is there to the Church? What can there be to the Church that would cause the Lord to do for it what He has for the Church to give it to man? Could it be a "nonessential institution" seeing what it means to the Lord?

2. This lesson is prepared to show to men that they can't be saved out of the Church the Lord built. It is not to hurt the feelings of the most sensitive heart but somewhere we must drive down our Jacob's Staff and start the line of truth straight or soon our children will know nothing of God.

3. STUDY THESE ILLUSTRATIONS--THESE EXAMPLES.

A. ITS FOUNDATION: Why would the Lord take 4000 years to lay a foundation if all He intended to erect upon it was a nonessential church? In Isaiah 28:16, we find God is laying for a foundation a "stone that is tried." In 1 Corinthians 3:11, we find that foundation is Christ. This began in the Garden of Eden, Genesis 3:15. Put together Genesis 3:15, Isaiah 28:16; Galatians 3:16, and 1 Corinthians and Christ is the foundation.

B. In Matthew 16:18, I ask this question, Why would the Lord defy the gates of Hell to give to the world a nonessential institution? What is there--what could there be to a church that would cause the Lord to defy the gates of Hell to give it to the world? What could it mean to Him? It must have been dear to His heart.

4. In Acts 20:28 Christ bought the Church with His own blood. I ask you, what could there have been to The Church? What could it have meant to the Lord to cause Him to purchase it with the price of His own precious blood? Did He shed this blood for a nonessential church? For an institution that man is as safe out of it as if he were a part of it? One thing is certain, if we become a part of it; if we remain faithful to Him; we remain in the grace of the Lord for it is His at the purchase price of His own life's blood.

5. In Ephesians 5: 25, Paul says, "Husbands love your wives, even as Christ also loved the Church and GAVE HIMSELF FOR IT." I ask again, What could there have been to the Church? What could it have meant to Christ that would cause Him to die on a Roman Cross that the world might have such a glorious institution? Could it be that He would do all this for a nonessential institution? One that man was just as safe out of it as if a part of it? If so, then why die for it? Why give His blood for it?

I have but one son. When I let you take him and crucify him, my having the power to free him, as did the Father with his Son, when that son never harmed you but every day of His life tried to befriend you, you better believe that I think your life, your freedom, that for which he is dying to help you, is worth more than the life of my boy. God let them crucify His Son on a Roman Cross for the sins of the world

that He might bring into this world the Church. His Son gave himself for this church; bought it with His own blood. We better believe that God and Christ thought the Church worth more than the life of this Son, that you and I might live beyond the grave in the presence of God. Do all this for a nonessential institution! Let no man be guilty of accusing the Lord of allowing His Son to die such a death and give His own life's blood for a nonessential church. If so, Christ died in vain; He shed His blood for naught; for He died, gave Himself for the CHURCH and bought the CHURCH with His blood. If we would only think of these things we could see that the church for which Christ died; for which He gave His blood could not be a nonessential church; could not be one that man can be saved out of it as well as in it for it is the church that is the "blood possession of the Lord." One thing I know--if you and yours are in the church the Lord built, and not one that man has built, you are "blood bought." If out of it, you are not "blood bought," for He gave His blood for this church.

6. THE FAMILY OF GOD: In Ephesians 3:15, Paul calls the church the "house of God." A man's house is his family. The Jailer's house, Acts 16; Cornelius and his house, Acts 10. This was the Jailer's family; it was the family of Cornelius. Just so with the church. It is the "house of God"--His family.

1 Peter 4:16-18 teaches us who make up "the house of God"--the Christians--those who obey the gospel. In 1 Peter 3:21 he shows those to whom he wrote this letter had been baptized and that baptism had a part to play in their being saved. Read it. In chapter 1, verses 1-2 they were the "elect," the "sanctified," the "obedient." What is there to the church that means so much to the Lord that He calls it His "house"; His family": the "elect"? Dare call the "family of God" nonessential? I firmly believe if the world could come to know the truth about the church most of our difficulties would be over. They would KNOW there is no salvation apart from the church for it is the "house--the family" of God.

In Ephesians 3:14-15, Paul speaks of the family of God. This church surely was a part of that family of God. Now let us see this illustration as it is: House of God--the Church of the living God--the family of God--family made up of children of God. If children, then heirs of God and joint heirs with Christ, Romans 8:17. In Galatians 4:7, we find that only a son, not a bondservant shall be an heir. This being true then we have it as follows:

Church--House of God--Family of God--Children of God, sons--then heirs of God. This true then, then beyond refutation it stands, that to die out of the church bought by the blood of Christ, built by Him, Matthew 16:18, man is not an heir. No matter how long and loud men may try to deceive you, remember the lesson I have just given you! What is there to the church that He would call them His family--His children--make them His heirs? NONESSENTIAL CHURCH? Nay!

7. This one I give--THE CHURCH--THE BRIDE OF CHRIST. In John 3:29, Christ is said to be the bridegroom for He "hath the bride." In Romans 7:1-4, we find the Church is married or joined to Christ for fruit bearing. In 2 Corinthians 11:1-2, the church at Corinth had been "espoused to Christ," the "husband." Turn now with me to Revelation 21:9; John was shown the "bride--the Lamb's wife." I ask you now--are you ready to

call the "bride of Christ" a "nonessential bride"? When you speak disparagingly of the church you are running down the wife of our blessed Lord. You may talk about a man, you may run him down, but if he be any kind of man; when you begin to abuse, make fun of, or degrade in any way his wife, you bring down upon you at once the wrath of that man. You better believe that when you, in any way, belittle the church--the wife of the Lord--by talking about your "churchanity"; "the church is not your savior"; "one church is as good as another"; "you do not have to be in the church", and by such slurring remarks cast reflections upon the bride of the Lamb, that you shall bring down upon you all the wrath and anger that Heaven is able to bring forth upon you. What is there? What can there be to the church that means so much to the Lord that he loves her and owns her as His bride--as His wife? Could such an institution be "nonessential"?

8. What DOES HE HAVE AWAITING THIS BRIDE--THE CHURCH? In Ephesians 5:25-27, Paul says that he "sanctified the Church having "cleansed it by the washing of water by the word," that he might present it to Himself a glorious church, not having spot or wrinkle, or any such thing but that it should be holy and without blemish." Think you my friends this is a "nonessential church"? What could there be to the church that the Lord has loved it so that the relationship is compared to that of a man and his wife? Here is why you are one with Christ. One thing I know, should I be able to get every father and mother with all your children, as they become accountable unto God to become a part of this church bought with His blood, which is called His house--His family--that is His bride--His wife--and for which He is returning that He might present her to himself cleansed and sanctified, holy and without blemish, there would not be a single one of you lost in the day of Judgment. Now a church with a message like that is hard to find but the church of Christ is this church and she is bringing you just such beautiful promises that you may be presented unto the Lord when He comes for His bride the church.

Nothing is more beautiful than to see a young beautiful bride walking down the aisle dressed in white, not a spot, not a wrinkle if possible. Then the groom turns to His father and mother and presents His wife, His bride to them saying Father, Mother, THIS IS MY WIFE. I know for I have presented three beautiful girls to their husbands and united them in marriage. One of them is now gone. All we have is her wedding picture hanging on the wall and a loving memory of a darling girl, our own little Teenie. Just think of the bride of Christ, glorious, clothed in the robes of sanctification, made white by the blood of the Lamb, as Christ presents the Church, His bride, without a spot to His Father as we read he shall one day do. 1 Corinthians 15:24. Tell me the church--the bride of Christ--is a nonessential church? What is there I ask once more to the church that made Christ do for her what He has done? That has made Him prepare for her all the wonderful things He has in store for her? Die out of this church? Teach your family that they are just as safe out of the Lord's church as He is coming for her? Listen not to the preachers who keep you yours out of this blessed and holy institution for your Lord is coming for her.

9. I close with this question. Would you become a member of this church IF I may be able tonight to show you how, beyond all doubts, that you and yours may become members of this church? Turn now to Acts, chapter 2. Here Peter preached to them of the crucifixion, burial, and resurrection of Christ; of His having been seated upon the throne of His

Father David; and was now both Lord and Christ. Hearing this, they were convicted of their sins and asked what to do. The answer was plain and simple. Peter said to them, verse 38, "repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Spirit." Verse 41 shows that 3,000 were baptized and added to them that day and verse 47 says "The Lord added to the church daily such as ~~s~~hould be saved." To what church did He add them my good people? There was but one. It was the church the Lord built. There is not a single denomination now existing on earth, back there then. If you do what they did, it will make you a member of the church, the Lamb's bride and faithful to Him you live and you shall be presented to Him. Yes, I ask, "What could there be to THE CHURCH that would make Christ do for it, what he has done for His Church"? Could it be a nonessentional Church? Nay, my friends, the church is the "saved on this earth." That is the meaning of it. May God bless you and thanks to this wonderful school and Brother Dixon for this marvelous privilege of coming home after 40 years for another visit with the school that has meant so much to me. May God bless you in this wonderful work. May we stand as we beg you to come, obey the gospel and let the Lord add you to this church which He loves as a bride and for which He is coming one day.

THE ELDERSHIP

Cleon Lyles

I. Elder-Elder Relations

- A. Much depends on proper relationship between elders
 - 1. I do not worry about a church if the elders are united in that which is right
 - 2. Wisdom in plurality
 - a. Differences in opportunities, training, etc. can be a blessing
 - b. Can be a curse without unity
 - 3. There is always the danger of one elder becoming the ruling elder
 - a. This is not the Lord's way regardless of how well it may work for a time
 - 4. I believe the chairmanship of business meetings should be changed frequently
 - 5. Should all elders agree on a matter, or be present, before it is passed?
 - a. If so, do not need but one elder because one could kill any good work
 - (1) I believe a majority should carry
 - (2) I also believe the one who is absent should vote with the majority
 - 6. Does the appointment of an elder over a work separate other elders from that work?
 - a. I believe all the elders are over all the work-- they are not to be separated
 - 7. There should be a division of work and responsibility
 - a. These responsibilities should be changed so that all can have experience in all the work
 - 8. There should be no closed minds in an eldership
 - a. Minds have been closed about salaries, buildings, mission work, the budget, etc.
 - 9. There should be no jealousy between elders
 - a. Preacher once told me of two elders; when he visited one, he had to visit the other
 - 10. There is nothing in the Bible about the "Senior Elder"
 - a. Men have been ruined by this term and preachers have misused it
 - 11. Should elders select other elders?
 - a. The congregation should select, but they should recommend
 - 12. All decisions should be recorded
 - a. Even the names of those present when decisions were made
 - 13. I do not believe elders should tell their wives what goes on in business meetings
 - a. In the first place, they have no right to do so
 - b. In the second place, their wives are protected if they do not tell them
 - 14. Elders should not allow themselves to be courted
 - a. Allow self to be swayed by pressure

15. Clashes should be avoided
 - a. If they do come, should be Christian men about them
16. Elders should hold each other in high esteem
17. Never say, "I was for it but....."
18. Stay close to God and you will stay close to each other

II. Elder-Deacon Relations

- A. Definition: A deacon is a servant
 1. He is under the oversight of the elders in everything he does
 - a. Has charge of no work unless appointed by elder, then must answer to elders
 2. Should there be joint meetings?
 - a. If so, deacon should have no vote on decisions
 3. Deacons should be given definite tasks to perform
 4. It may be well for them to have separate meetings; but in the meetings, deacons do not set the policy of the church
 5. Should elders select deacons?
 - a. I believe they should recommend those selected
 6. Deacons should be men who are trustworthy and dependable
 7. Deacons can help the elders in many ways
 8. Deacons should be encouraged to take part in the work
 9. It is not a boss-bossed relationship

III. Elder-Preacher Relations

- A. The tie should be very close between the elders and the preacher
 1. I believe the preacher should be invited to the elders' meetings
 - a. How can he do his work well if kept on the outside?
 2. I believe they should discuss policy and plans with him
 - a. He should be consulted about men who come for meetings
 - b. Foolish to bring someone in with whom he cannot work
 3. There should be thorough understanding about preacher's salary
 - a. Things elders sometimes never consider
 - (1) Eight days in a meeting equals to two weeks
 - (2) Preacher's extra expense--car, etc.
 - (3) Emergencies (some preachers never have fund for unexpected)
 - (4) It costs more for preacher to live than average member
 - b. Salaries should be considered each year
 - c. Should show more consideration for those who come for meetings
 - d. It is best if churches pay their preachers fifty-two weeks in a year
 - e. Most preachers more than pay their way
 4. Agreement should be made regarding time to be away
 5. A preacher should have freedom to do his work
 6. Elders should stand behind the preacher, and he, the elders
 7. The preacher actually stands between the elder and the congregation

8. There should be no politics either way
9. Neither elder nor preacher should listen while others are criticised in their presence
 - a. "A dog that will bring a bone will carry a bone"
10. Elders should not expect the preacher to loaf with them
11. True elders are not jealous of the popularity of the preacher
12. Elders and preachers should be able to disagree and still be Christians
13. When a preacher is employed, agreement in all matters should be made
14. A preacher should be fair with a congregation when leaving
15. Elders should be fair in terminating his services
16. It is not an employer-employee basis
17. Elders and preacher should have confidence in each other
18. Both should work toward longer periods of service

IV. Elder-Congregation Relations

1. Not Lords over God's heritage
2. Example to the flock
 - a. Should live as to cause congregation to have confidence in them
 - (1) Not a boss; but a leader, shepherd
3. How he can have much to do with obtaining their respect-- be fair in all his dealings with them
4. Should set an example in all work....visiting, giving, etc.
 - a. Should be careful in handling problems that can help or hurt the church
5. Elders should be willing to assist in handling individual problems
6. Elders should plan for congregational development
7. Elders should take the congregation into their confidence
8. Visiting
 - a. Too many times, elders think their only task is to decide what others should do
9. Elders should be firm, yet kind, in all their convictions
10. Elders should know the members....understand their problems
11. Elders should avoid party groups, politics, or being called the "uppercrust," chosen few, elect, etc.

V. Elder-Brotherhood relations

1. I believe in the autonomy of the church
 - a. No group of elders have any authority over another group
2. Elders should have the oversight of missionaries they sent to other fields
3. Elders should cooperate with other congregations in every way possible
4. I believe one eldership should recognize the decisions of others, respecting such problems as disfellowshipping of the disorderly

5. Care should be taken in planning and supervising the establishment of other congregations
6. Elders should know what is going on in the brotherhood
7. Elders would do well to attend various lectureships
 - a. Can learn much from the work of others
8. We need more confidence in the work as a whole
 - a. Can hear anything about churches today
9. Elders should not broadcast the weaknesses of the brotherhood
10. Each group should do its own work, cooperate with others when possible

THE GOSPEL
by
Earl West

Lecture I

INTRODUCTION

- I. The theme of these lectures: "The Gospel: Justification By Faith" is the hub around which the history of religion has turned for the past 500 years.
 - A. Let us focus our attention on year, 1500, as a starting point
 1. Light breaking over Europe. Called a "Renaissance", "rebirth"
 - a. Commerce
 - b. Art: Leonardo da Vinci
 - c. Learning: Petrarch and Michelangelo--revival of the classics
 - d. Religion: abundance of relics
 2. Humanists
 - a. Pico della Mirandola and Marsilius Ficino
 - b. James Liver D'Esteples--John Colet
 - B. Luther lectures on Romans
 - C. Estimates of "Romans"
 1. "The profoundest book in existence"--Coleridge
 2. "Chief book of the N.T., the purest gospel"--Luther
 3. John Chrysostom had it read to him twice a week
 4. Melancthon wrote it out twice in long hand, and expounded on it more than any book in the N.T.
 5. "Cathedral of Christian faith"... "Says the Reformation Movement largely the work of Romans and Galatians --Godet
 - D. Area to be covered
 1. Purpose of our study
 - a. To add to your reservoir of knowledge
 - b. Build up a greater appreciation of the theme

DISCUSSION

Rom. 1:16,17

- I. In its essence the gospel is a message.
 - A. Preaching and teaching--(I Cor. 1:21; Matt. 28:18-20; Heb. 4:12)
 1. Gospel--"Glad tidings"--(Isa. 52:7; 61:1)
 - B. World knows many kinds of messages
 1. Political
 - a. Daniel Webster 7th. of March speech

2. Military
 - a. Winston Churchill's speeches
 3. Gospel excels all
- C. Not for oratorical display
1. Cicero
 2. Moses E. Lard
- D. Gospel has passed three stages
1. Purpose--eternal decrees of God
 2. Promise--after the fall
 3. Revealed--on Pentecost
- E. Unfolding of reasons
1. Why Paul ready to preach at Rome--not ashamed of Gospel
 2. Why not ashamed, it is power of God
 3. Why power of God, reveals the righteousness of God
- F. In its source, the gospel is from God
1. Scripture proof. (Rom. 1:1)
 - a. Received by revelation (Gal. 1:12,13)
 - b. I Cor. 15:1-4
 - c. From bearing--not miracles. (Rom. 10:17)
 2. Multifarious implications
 - a. Should not be treated as word of men. (Thes.)
 - b. Should not be cut up. (Jer. 36:23)
 - c. Should not be wrested
- G. In its subject, it is Christ Jesus
1. Scripture considerations (Rom. 1:1,2)
 2. What about Christ?
 - a. As arisen from the dead
 - b. As the chosen Messiah
 - c. As King of Kings and Lords of Lords. (Acts 2:36)
- H. In its purpose, it is "unto salvation"
1. Meaning of "salvation."
 - a. Deliverance from evil
 - b. Communication of a blessing
 - c. Basis--"healthy"
 2. Why Paul not ashamed?
 - a. The cross
 1. Reason for being ashamed
 2. Jews. Stumbling block.
 3. Greeks. Foolishness
 - b. Paganism could not have originated this concept of the cross
 - c. II Tim. 1:8, 12, 16
 - d. Matt. 10:32,33
 - e. Righteousness
- I. In its method, it is a power.
1. Power. Gospel can do something of God. Can do all its promises.

2. Dynamical, not argumentative
 - a. "force of nature"
 - b. Ill. Mark Twain
- J. In its extent, "to everyone that believeth"
 1. Gospel cannot operate apart from faith
 - a. Where faith does not exist (as among the brethren) revelation of God--not of righteousness but of divine wrath
 - b. A message can only accomplish its purpose when it is believed
 2. Why to Jew first?
 - a. Beginning at Jerusalem. Mk. 24:44-48
 - b. Fulfill O.T. Prophecy. Isa. 2:3
 - c. Showed Lord's compassion to those who wronged him

Lecture II

- I. As the gospel is God's power to save, (to have life with God), the righteousness of God is a necessary step in that direction. What is righteousness of God?
 - A. Righteousness and salvation go together. (Gal. 3:21)
 1. Human race has no righteousness of its own (Rom. 1:18-3:20)
 2. Gospel, a ministration of righteousness (II Cor. 3:9)
 - B. Greek definitions
 1. DIKA "right"
 - a. Right as determined by established usage.
 - b. Homer. One who does his duty toward God and man.
 2. Righteousness. Used 92 times in King James Version. 36 times in Romans.
 3. What is right? Implies a standard.
 - C. Other definition
 1. Righteousness of God. That which is approved before God's tribunal. Calvin
 2. Righteousness of man. That which is approved before men's tribunal. Calvin
 3. "That conformity to right which God enjoins and of which He is the standard." Liddon
 4. "The moral being who fulfills the claims of right, who is as he should be." Liddon
 5. "The moral position of a man who has fully met all his obligations." Godet
 6. Righteousness implies a standard.
 - D. Two concepts
 1. Righteousness of God. An attribute of God? (Rom. 3:5) (Rom. 3:21,22)
 2. Righteousness of God. A righteousness valid before God? Luther
 3. Gospel reveals God's way of making man righteous. (Rom. 10:3)

- E. Point of contrast
 - 1. Righteousness of One's own. (Phil. 3:9)
 - 2. Righteousness of law. (Rom. 10:3)
- F. Two elements
 - 1. Standard of conduct. (Matt. 3:15; Acts 10:35)
- G. Relation to justification
 - 1. "The science of giving every man his due."
- II. Fundamental problem: How shall a sinful man be made righteous before God?

- A. Is there something man must do?
 - 1. Right a gift; not an achievement?
 - 2. Can the gospel be conceived of as a law?
- B. Does God declare a man righteous before making his righteous?
 - 1. Judicial use of term, justification
- C. Christ's personal righteousness chalked up to our account. (Rom. 4:3)
 - 1. Righteousness of Christ--precepts and penalties
 - 2. Bore our sins on the tree
 - 3. His righteousness belongs to the believer
 - 4. Like indulgences
 - 5. When does this imputation take place?
 - a. Moment of faith?

Lecture III

If justification comes by faith in Christ, what does this do to the law? Does it deny the power of the law? Does it reflect on it as a divine instrument?

- I. Purpose of the law. Everything must be appreciated in the light of its purpose.
 - A. Not its purpose to save. (Gal. 3:2; Gal. 2:16)
 - B. Law leads to Christ (Rom. 10:5; Gal. 3:24-28). A giant parenthesis.
 - C. That sin might abound. (Rom. 5:20; Gal. 3:19)
- II. Reason righteousness NOT by the law. Weakness. (Rom. 8:3)
 - A. A reversal of the natural order. (Gal. 3:2,3)
 - B. Those under law, under a curse. (Gal. 3:10)
 - C. Nullify purpose of Christ's death. (Gal. 2:21)
- III. Why righteousness comes by faith
 - A. To magnify God's grace. (Rom. 4:1, 2:20,21)
 - B. So Abraham could be the spiritual father of all. (Rom. 4:13-16)
 - C. So promise of righteousness could be secure. (Rom. 4:16)
 - 1. If by law, would depend on obedience to law.

- IV. Law and prophets confirm Jesus by faith. (Rom. 3:21,22)
 - A. Paul established the Law. (Rom. 3:31)

Lecture IV

The case of Abraham clarifies and explains justification by faith

- I. Abraham was justified by faith. (Gal. 15:6)
 - A. Reason: (Gal. 3:26-28)
- II. Abraham not justified by circumcision
- III. Abraham not justified by the law
- IV. Character of Abraham's faith
- V. When faith of Abraham displayed?
 - A. When he left home and kindred for a strange land
 - B. Birth of Isaac. Against odds.
 - C. Offering of Isaac
- VI. Promise not made with Abraham alone, but with Christ (Gal. 3:15-18)
 - A. Agency of Messianic promise. NOT law, but Christ. (Rom. 4:13)
- VII. Circumcision, not a cause of His righteousness. (Rom. 4:9-12)
 - A. Fourteen years before circumcision
 - B. Did not confer righteousness, but confirmed it.
 - C. A sign and a seal
- VIII. Law, not a cause. (Rom. 4:13-16)
 - A. Righteousness before law. So righteousness of faith proved Messianic promise.
 - B. If by law, faith is inoperative, promise done away. (Rom. 4:14)
 - C. Operation of law opposed to genius of faith. Faith looks to grace and the promise; law to wrath. (Gal. 3:18)
 - D. Law did not dispense with the covenants
- IX. Character of Abraham's faith
 - A. Rests on divine omnipotence
 - 1. God could raise the dead
 - 2. Deadness of Sarah's womb
 - B. Stronger than physical obstacles
 - 1. Age 99
 - 2. Faith wavered not
- X. Abraham's faith and ours
 - A. Faith in God who raises the dead
 - B. Faith in God who fulfills promises

This Page was left Blank Intentionally

THE POWER OF PREACHING

Carroll Ellis

INTRODUCTION

- I. Many conditions have tended to degenerate preaching in the modern mind.
 - A. Our rapid material advances.
 - B. The multiplicity of duties which have fallen to the preacher.
 - C. The pressure of the modern world.
- II. Many people ask, "Is anything ever accomplished by preaching?"
 - A. Every great movement in history has been prepared for, partly at least, and carried through by preaching.
 - B. All great advances by the church have been made when there has been power in the pulpit.

BODY

- I. Preaching is important because of the emphasis placed upon it by the Lord.
 - A. "Jesus...came preaching the gospel of the Kingdom of God." (Mark 1:14)
 - B. When Jesus selected His apostles He sent them forth with the admonition "Go preach."
 - C. The worldwide commission is "Go preach." (Mark 16:15)
 - D. The church was established on the first Pentecost after the resurrection of Christ by preaching.
- II. The church is essentially a preaching institution.
 - A. There are many works the church is to do, but the foremost mission is preaching.
 - B. The apostles said, "It is not right that we should give up preaching the Word of God to serve tables." (Acts 6:2)
 - C. Preaching is basic to the mission and nature of the church.
- III. Preaching is the mission of the church because it is the means of bringing the truth of God to bear on individual lives.
 - A. Just as fire exists by burning, the church exists by preaching.
 - B. It is not enough for an idea to take residence in the mind of a man. It must be communicated for its greatest effectiveness.
 1. One polished diamond is worth more than a diamond mine unworked.
 2. Paul asks, "How shall they call on him in whom they have not believed? How shall they believe in whom they have not heard? and how shall they hear without a preacher?" (Rom. 10:15)

IV. Preaching to be powerful must follow the New Testament pattern.

- A. Gospel preaching is not an editorial, but a headline.
 1. It centers in the death, burial, and resurrection of Christ. (I Cor. 15:1-4)
 2. The preacher is not to originate the message but to declare facts which have transpired.
- B. Gospel preaching has its source in the revealed will of God.
 1. "He opened the book and found the place." (Luke 4:17)
 2. Gospel preaching must be Christ-centered and Bible-filled.
 3. Preaching has authority not when it founded upon logic, psychology, or human opinion, but it is a message of God.
- C. Gospel preaching must have an eternal emphasis.
 1. "We are not," stoutly asserts the apostle Paul, "fraudulent bucksters of God's message, no peddlers of adulterated goods." (cf. II Cor. 2:17)
 2. Preaching is distorted when the main concern is temporal rather than eternal.
 - a. Do not overlook the fringe benefits.
 - b. They must be kept peripheral.
 - c. "Fear not them which kill the body but are not able to kill the soul, but rather fear him which is able to destroy both soul and body in hell." (Matt. 10:28)
- D. Gospel preaching must be distinctive.
 1. Gospel preaching must always show the difference in Christianity and pagan **virtues**, Judaism, Catholicism, and denominationalism.
 2. Brother Charles Robertson of ACC used to say, "I don't object to skinning them, but use a sharp knife."
- E. Gospel preaching must be characterized by an affirmative and confident delivery.
 1. Jesus was the Master in holding the attention and reaching the hearts of the common people.
 2. The most exciting news in the world must not be handled in the driest manner.

CONCLUSION

- I. The world has always been in need of the gospel of Christ.
 - A. The sin of man cannot be cured except by preaching the gospel.
 - B. Gospel preaching cannot be outmoded or outdated.
- II. We need to rededicate ourselves to the power of preaching.
- III. The splendor of the gospel and the need of the world commands the church to preach.

TWO MILE SERVICE

Matt. 5: 38-48

W. C. Quillen

INTRODUCTION:

1. Sermon on Mount related to Christian age as 10 commandments to Mosiac.
2. Designed to prepare hearts for principles of kingdom of Heaven.
3. Introduces perfect moral code: Demands a "Two-Mile Service".
4. Christ's teaching goes beyond the law; opposes its added traditions.
5. Matt. 5: 17-18, Christ expresses His relation to the law.
 - (1) Fulfilled types, prophecies; kept commandments perfectly.
 - (2) Fulfilled by giving its precepts spiritual application, Matt. 15: 18-20.

I. First mile in wrong direction forbidden, condemned.

- A. Matt. 5:21-22. A murderous heart placed on same level with overt murder.
 1. World filled with hatred, etc. Crime increasing. Political intrigues, etc.
 2. Jesus goes back of sin, forbids anger, hatred, greed, which precede killing.
- B. Matt. 5:27-28. An adulterous heart on the same level with open adultery.
 1. Ours an age of moral laxity. Marriage and divorce. Loose living.
 2. Such produces serious reaction among young people.
 3. Passage forbids petting, familiar fondling, dancing, etc.
 4. A lustful look, lascivious behavior, lewd action, condemned as adultery.
- C. If would not go second mile to destruction, don't start on the first.

II. A "Two-Mile Service" demanded, but not accredited unless:

- A. Our righteousness is properly and purely motivated.
 1. Matt. 5:20. What was wrong with theirs? Matt. 23.
 2. Right to worship; wrong to make a show. Right to say, but wrong not to do.
 3. Right to visit, but wrong to make pretense. To teach; wrong to proselyte.
- B. Second mile not accredited, unless we have gone the first mile.
 1. Many attempt second mile before going the first.
 - (1) Try to live Christian life before becoming Christians.
 - (2) Try to worship God without obeying gospel of God.
 - (3) Attempt to call on God as a Father before becoming children.
 - (4) To eat at Lord's table without entering into His house.

2. All such to be turned away in judgment. Matt. 22: 11-13.

- C. We must make "Two-Miles" in right way, and with right motives.
1. Of this Jesus warned. Luke 9: 57-62.
 2. Multitudes turned back because of improper motives.
Jno. 6: 66-69.
 3. Perhaps Jesus referred to difficulty of second mile in Matt.
20: 16.

III. Many applications may be made of principle suggested by subject.

- A. Good morals—first mile: Obeying gospel, becoming Christian—second.
1. Matt. 19: 16-25; Mk. 10: 17-27. Act 10: 1-2; 11: 14;
10: 47-48.
 2. Tit. 2: 11-12. Grace of God demands a "Two-Mile Service".
- B. Becoming a Christian (entering service): Being faithful in service.
1. Saul. I Sam. 10. 13. 14. 28:15; 31:4. Lot. Gen. 13:1,6.
Lot's wife. Lk. 17:32.
 2. Matt. 13: 1-10. One group fails first; 2 fail second;
one goes both miles.
 3. Demas and Luke. Phil. 24; Col. 4:14; II Tim. 4:10.
- C. Application of text.
1. Resist not evil—"If compelled to go mile—go twain."
Turn other cheek.
 2. Taking away coat suffered—first mile: Giving cloak—second.
 3. Love thy neighbor—first mile: Love thy enemies—second.
 4. Be forgiven according to gospel—first mile: Forgive—second. Matt. 6:14-15.

IV. Reasons for rendering "Two-Mile Service".

- A. "That you may be the children of your Father. . . "Matt. 5:45.
- B. No matter how bright, beautiful the beginning, nothing matters unless ends well.

HOW GOD SAVES AND KEEPS US

Guy N. Woods

INTRODUCTION

I. Implications

- A. We are lost (Isa. 59:1, 2)
- B. In a state of death (Eph. 2:1)

II. How salvation was made possible

- A. Shedding of Christ's blood (Rom. 5:8)
 - 1. Why? Vindicate God's government, uphold the dignity of his law.
 - 2. Attributes of God: holiness, justice, mercy, love.
 - 3. How? Atonement effected, through a vicarious and substitutionary plan: 1 Pet. 1:24; Mt. 20:28; 2 Cor. 5:21 ("made to be sin (offering) for us.")
 - 4. Bases of the plan: Grace, the principle; love, the motive; agent of cleansing, the blood; gospel, the power; place, the church.

DISCUSSION

- I. Necessity of a plan for the Christian as well as the alien
1 John 1:8, 10; 2:1ff.

II. Passage affirming the plan: 1 John 1:7-9.

- A. The passage analyzed: "If," the condition indicated; "walking in the light," manner of conduct; "blood" the agent; "cleanses," the action; "from all sin," the subject involved.
 - 1. Difference between the aorist and present tenses in Greek, and John's purpose in using the present in 1 John 1:7.
 - 2. Significance: The blood of Christ KEEPS ON CLEANSING, i.e., as an ever present operation for the faithful Christian. (No other type of person contemplated in this lesson.)

III. Implications:

- A. The faithful Christian not under condemnation: proved:
 - 1. logically: if cleansed, not condemned; but cleansed, (1 John 1:7); therefore, not condemned;
 - 2. authoritatively: Rom. 8:1. Note similarity of conditions in Rom. 8:2 (KJV), and 1 John 1:7.
- B. Faithful Christian does not have sin imputed (charged) to him: proved:
 - 1. logically: If not condemned, because (1) never sins; or (2) not charged against him; not (1) 1 John 1:8), therefore

- 2. authoritatively: (Psalm 32:1, 2; Rom. 4:8) Windshield wiper!
- C. Sense of guilt or consciousness of remorse reflection on God's grace.
- D. Encouragement from the THRONE SCENE in the Revelation.
(multitude no man number with washed robes.)

THE VALUE OF CHRISTIAN EDUCATION

G. K. Wallace

I am sorry that Brother Allen Bryan could not be here to speak at this period as planned. However, I am glad to be of help, if I may. It has been announced that I would make a speech. Today, I am more interested in making a point about Christian education, than I am in making a speech.

There was a time when I was hesitant about preaching on Christian education. I allowed brethren, good brethren but untaught, to intimidate me, and to keep me from expressing what I knew to be the truth of God. I felt I knew the importance of Christian education, because of having received the benefits of such in Abilene Christian College. In times past, when I went to a place to preach, they would say, "We do not want you to say anything about schools." If I talked to young people about Christian education, I had to get them off to one side and discuss it privately. Too, I hesitated to say anything about it lest someone would say I was preaching colleges. I am not preaching colleges; I am preaching a cause. When brethren gave money to build this fine meeting house in which we now assemble, they did not give money to a house but to a cause. This house is a means of expediting a cause. The cause would exist if this building were destroyed. By reason of time, if the world continues, the brick and mortar of this house will crumble and perish, but the cause to which it is dedicated will continue.

A college is a means of expediting a cause. Christian education is as plainly taught in the Bible as is baptism for the remission of sins. If this startles you, just wait a moment, as they way on the radio, and do not go away. In the Ephesian letter, division six, and verse four, the apostle Paul said, "You father, provoke not your children to wrath, but nurture them in the chastening and admonition of the Lord." The word nurture means to educate. It is so defined in every dictionary, both Greek and English. Mr. Thayer, in his Greek Lexicon, tells us that the word from which nurture is translated not only includes the training of the heart, and the mind, but also the body. It actually includes physical education.

As I speak, today, about Christian education, I am not simply bringing an indictment against public schools. I owe much to public schools. A large share of the education that I have was derived from public schools. However, public schools are prohibited by law from doing what which God requires. I recognize that in many communities, even as in Henderson, Tennessee where I live, we have a public school conducted on a very high plane. This is true of many schools, both colleges and high schools throughout our great land. Yet, there is a task to be done that they cannot do. Also, because of the changing world in which we live, the public school is not in a position to accomplish what was accomplished in yesteryear. When I was a lad, (and they say when you talk this way, your past is showing) I went to a school that was above moral reproach. When the school board secured a teacher in the little school where I attended, she was required to go to church. She was not told to which church she must go, but she was required to worship. If she drank, danced, or smoked, she could not get a job. In some places, today, a teacher cannot get a job unless he or she teaches dancing. That is a condition over which we do not have any control. If you can correct this, then blessings on you.

But there is another problem that has arisen in public schools. At this moment, there are thirteen states in our nation that have banned the

mention of God in the public school rooms. It is a violation of the law to mention God or to say a prayer in many public school rooms. In seven states, this has come about by the ruling of just one person, the Attorney General, as in the case of California. Five states have prohibited reading of the Bible in their schools through a ruling of their State Supreme Court. Pennsylvania, by a special decree of the court, has ruled out the Bible. I believe in separation of church and state, but, ~~then~~ our founding fathers drew up the Constitution of the United States, and separated church and state, they did not intend to rule out God. They meant to rule out dogma and not God. The foundation of this nation is God. "In God We Trust" is on our coins.

By Christian education, I mean the training of the mind, the soul, and the body in harmony with the Bible. Christian education is a regulated curriculum. By curriculum, I mean the courses that are offered in a school. Now if you can control the curriculum in our public schools and universities, I shall gladly help you. In most states, it is being controlled by statute, and at present there is a bill pending in the Tennessee Legislature to rule out God from our public schools and to permit children to be taught the theory of evolution as a fact.* If there is danger, as you say, someone asks, "Why did God make a man so he could sin?" I maintain that man would not be a man if he did not have the power of choice. The power of choice is man's greatest dignity and gravest danger. If a man could not choose between right and wrong, he would be no more than an ox. Choice is the power and dignity of man. God did not create sin; he created man. Fire would not be fire if it would not burn; water would not be water if it would not drown; and man would not be man if he could not sin. We need a curriculum that is controlled. But many will say, "Brother Wallace, I do not think that it is right to regulate the curriculum." Now let me ask you hardheaded businessmen this question, "Would you be willing to staff the Department of Political Science in every university with Communists?" You say, "Oh, no, if so, in ten years we would lose our free enterprise." All right, ~~why~~ then would you be willing to staff this same university with infidels? An infidel cannot salute the American flag. He is not a true American. The Preamble to the Constitution of the United States infers that God created man. Infidelity robs us of the very foundation of this nation.

Philosophies have crept into our schools that are destructive. All society revolves around philosophies. The great events of history are born out of philosophies. When Paul came to Ephesus, he encountered the Stoic and Epicurean philosophers. The old Stoic philosophy is manifested in Christian Science, which is a pretended indifference to sorrow and pain. The philosophy of the Epicureans is manifested in the teachings of Freud. Old Siegmund Freud, the Australian Jew, was a neurologist and the father of psychoanalysis. I have no quarrel with psychology or psychoanalysis, but when a man puts back of this an infidel philosophy, I beg to disagree. In Athens, we find these Stoics exhibiting in their lives the most complete exhaustion of the catalog of the base and beastly things of which men and women could be guilty. In Athens, there was the most profound philosophy, the most glowing eloquence, the most fervent poetry, the most refined art, the world has ever known, and the most complete abandonment to sin. In Athens, men indulged in every vice which passion could prompt and the imagination of men invent. Why did they do this? This was done because that way of life was the basis of their education. We are told that the philosophy of Freud starts, today, in the American kindergarten.

* The bill was defeated in the Tennessee legislature.

The philosophy of Freud, that is the philosophy of gratification of the flesh, and that every desire one has in God-given, and must not be repressed, is taught from infancy throughout life. If a desire is repressed, we are told, it will inhibit us. There are young mothers, across the country, who say, "I cannot tell my little darling, 'No' as the psychology book says that will inhibit him." When I was being reared, my Daddy did not have a book like that, and if he had, he would have put a handle on it. His psychology grew on a bush. I am not just an advocate of corporal punishment, but wrong desires must be repressed in some way. The New Testament says, "Put to death therefore your members which are upon the earth." If you have become a disciple of Freud and a firm believer in his philosophy, let me ask you how would you teach the ten commandments. The first one begins, "Thou shalt not," and repeatedly God thundered from old Mount Sinai, "Thou shalt not," "Thou shalt not," "Thou shalt not." If I had been back there, I would have said, "Wait a minute, you will inhibit this bunch of Jews. It is wrong to repress any desire that they might have." That it is wrong to repress desires is found in almost every parent magazine you can read today. Such a philosophy is wrong. Now this is basically a principle of infidelity that will destroy our way of life. Carl Marx had the philosophy of Epicurus mixed with the philosophy of class war. He determined to set one society against the other, and to grant free indulgence in every sin to his followers.

There is another philosophy that manifests itself in our public school system that is known as conformity. It says, "You must be a part of the crowd, or you must belong." That is not so, young ladies, **you do** not have to conform to society about you. You must stand for what is right, if you have to stand alone. Think of the courage that Queen Vashti must have had, when her husband, the king, sent for her to come and disrobe before that drunken mob to display her beauty. She was undoubtedly a beautiful woman and perhaps if she lived today, she would be elected Miss Universe. However, she had the courage to refuse the king's request and would not put her body on display before a drunken, lustful crowd. Young ladies, God gave you a beautiful body, but he did not give it to you for Exhibit A. Treat your bodies with respect as did the good women of old. Your body is the habitation of your immortal soul and of Christ Jesus, our Lord. By all means, treat your body as did your mother and your grandmother, if they were Christians, and the Lord will be well pleased with you. God intended for the body to be clothed, and this lesson can be seen in the study of Eve and her downfall. Someone asked a preacher concerning Eve, "What kind of fruit was it that Eve ate in the garden?" The preacher said, "I do not know, but whatever kind it was, when she ate it she realized she was naked, and if I knew what it was, I would get a bushel of it and pass it out to the sisters in my church." As Christian young women, you do not have to conform to the standards of the world about you, but you should conform to Jesus Christ and the principles of righteousness laid down in the Bible.

By Christian education, I do not only mean a controlled curriculum wherein each teacher knows and understands the Bible and teaches the basic philosophy of life along with every course. I mean also, a controlled environment. We become a part of the surroundings that are ours. Cain went into the land of Nod. We may not be able to locate exactly where this was, but we read in the Bible that, "He went out from the presence of God." When people go out from the presence of God, to mingle with people who are not Christians, they endanger themselves as did Cain in the land of Nod. In this ante-diluvian world, where Cain lived, we read

also that the sons of God married the daughters of men. That is, the people who were trying to do right, married people who were wedded to the philosophy of fleshly gratification. As a result of surrender to that which was evil, the Bible says that the wickedness of man became great in the earth and the imagination and the thoughts of their hearts were evil and that continually.

Often, I hear sermons on the subject of, "Pitching Your Tents Toward Sodom." That sermon is as out-of-date as a horse and buggy. Today, you do not have any other place in which to pitch your tent. There is no other land, today, except Sodom. We no longer have the city boy and girl and the country boy and girl, as the whole world has moved into one backyard. About the only choice we have in this land of Sodom, in which we live, is to carve out a plain in Sodom. This can be done in schools like Freed-Hardeman College, where we can control the environment and stabilize the curriculum. It is not a valid criticism against the Christian school when people say, "You have many rules." Of course, we have rules, and certain things are out of bounds at Freed-Hardeman College. That is true even when you play a ball game, as there is a time when the ball is out of bounds. You cannot drive a car safely on the highway without good rules. At the intersections of the highways, there are stop and go signs, and he who is wise will respect them. Christian schools should never yield to the pressure of the world, and allow men, guided by worldly wisdom, to destroy the rules that regulate good decorum. Rules are a part of everything that is worthwhile and even nature about us is subject to rules and regulations. Old Job said concerning the proud waves on the ocean, "Hitherto shalt thou come, but not further; and here shalt thou proud waves be stayed." (Job 38:11) Good rules and their enforcement contributes to a good environment. We do not maintain nor claim that we have a perfect environment at Freed-Hardeman College, but we do have one that operates under high standards. When young people get out of line, we do everything we can to bring them back to the way of right.

Most of us believe in Christian education, but what are we going to do about it? Some of us will say, "Christian education is wonderful; it is great; and may the good Lord bless you." Often times, we get letters from people saying, "Keep up the good work; and God bless you." That is a wonderful sentiment and encouraging; but a simple statement of "God bless you" will not pay the bills at Freed-Hardeman College.

When I was a boy preacher, sometimes I would hold a meeting in a place and at the conclusion of the meeting, brethren would come around and pat me on the back and say, "God bless you, young man." But, when I got home, I could not go to the light company, the first of the month, and say, "God bless you." I could not simply say to the grocer, "God bless you," nor to the tailor, "God bless you," as they wanted not only the blessing of God, but the money for their services rendered. We cannot separate Christian education from constant calls for the dollar. I am not making apologies to anyone for asking them to help with Christian education. Brethren in every community should realize that Christian schools will be asking for money every year. They will of necessity, make new drives every year, that is, if the school is growing. Sometimes, when I ask people for help, they will say, "You made a drive last year, and we helped you then." For that we are thankful, but we will have to make another drive this year and the next year. We expect the Red Cross, Community Chest, and the March of Dimes to call on us every year. Uncle Sam makes a special call about April 15 every year. Again, I meet good brethren who

say, "I gave to the school last year, so I wish you would leave me alone." However, Freed-Hardeman College is growing and there will of necessity be a call as long as we continue to grow. Also, in addition to tuition and fees, we must have \$70,000 a year in gifts and grants with which to operate Freed-Hardeman College before we can do any kind of expanding at all.

I wish congregations, every year, would make it possible for leaders of Christian schools to come into their communities and talk with brethren about Christian education. It is difficult to get an opportunity to speak in some communities about Christian education, and sometimes, even preachers will do many things to keep the message of Christian education from the people where they work. During our drive to secure the Purdy property, I went into a community and talked with the elders of the church and they said, "We will do what we can to get brethren in this community to help with this work." When they had finished this drive, having secured about \$1500, one of the elders of the church said to me, "Our preacher would not help us, not even so much as to make an announcement. We are not appreciative of this and we shall be looking for a new preacher, and we want a preacher who is interested in helping stabilize our homes and in keeping Christian boys and girls in a Christian environment." These elders said to me, or at least one of them did, "Do you know where we can find a preacher who is interested in Christian education?" Would it surprise you when I suggest that the preacher to whom I referred was an alumnus of Freed-Hardeman College. Even though he was a graduate of Freed-Hardeman College, he would not say a word for Christian education and would not even make an announcement about the drive. This preacher was interested in Freed-Hardeman College, but he had been led to believe that he would hurt his influence if he talked about Christian education in the community. Of what could he be afraid? Was he afraid to stand up and call on young people to do that which is right? Was he afraid to take his stand for a controlled curriculum and regulated environment? If he can arrange such without the use of a Christian school, we shall be glad to help him. We certainly believe that every gospel preacher should lend his influence to the cause of Christian education.

The other night, Brother H. A. Dixon, President of Freed-Hardeman College, made a statement concerning the necessity of refurnishing the Hall-Roland Dormitory. The Hall-Roland Dormitory will be remembered by some of you as Oakland Hall, and its name has been changed to honor C. P. Roland and W. C. Hall. This dormitory was built forty years ago, and the furniture that is being used there is composed of odds and ends that are neither attractive nor substantial. Most of this furniture has been in use for forty years, and it must be replaced. Brother Dixon passed out cards and asked every preacher to lend his influence to this cause. The statement at the top of the card reads, "I shall try to raise, including my gift, the money with which to furnish a room in the Hall-Roland Dormitory." It will take \$275 to furnish each room. You will note that the card simply obligates the one who signs it to lend his influence and try to raise the money. I took up these cards and carefully went over them and much to my sorrow, only one preacher of the gospel out of approximately five hundred signed a card, and promised to raise the money with which to furnish a room. Brother Dixon did not ask preachers to give the entire amount but to give what he could and raise the balance. Many preachers came around and said to him, "God bless you, Brother Dixon." But only one preacher committed himself to raise \$275. Surely any preacher of the gospel has enough influence among his friends where he lives or has lived to raise the \$275. If he does not have that many

friends, he should really be worried. Over here, in a Middle Tennessee county, we are told that a fellow ran for sheriff and received only four votes. The day after the election, he showed up in town wearing a gun. He was stopped by the elected sheriff and asked, "Why did you come to town wearing a gun?" The fellow who had received only four votes said, "Any man who has as few friends as I have, should carry a gun." Brethren and friends, we must face this issue squarely if we are to succeed in Christian education. Christian men and women, including preachers, must quit apologizing for it, and give their influence to helping it. Many good Christian people think that we do not have to worry about Christian education, that if we will just leave it alone, it will take care of itself. I am thankful, however, that there are more and more good people who are asking to share and share every year in this good work. We should repeatedly ask people to have a part. Every alumnus of Freed-Hardeman College should make a definite effort every year to get people to help with the good work at Freed-Hardeman College. You could ask Christian people to make gifts of real estate, to arrange annuities, or to give property and retain a life estate, as well as to donate cash. If you are not acquainted with the various ways by which people can make gifts to Christian education, it would be a pleasure to come into your community and help acquaint people with ways by which they can give and not only serve Christian education but be of help to them from a tax standpoint. Ask people to include Freed-Hardeman College in their wills.

Recently a gospel preacher, in western Kentucky, told me that he preached a funeral sermon of a lady who was a member of the church. This Christian lady had no children and was worth a great deal of money. She had some nieces and nephews and not a single one of them would even attend her funeral. He told me that she had named one of her nephews as the executor of her will and that he would not attend the funeral and they had to get him to send a telegram from Michigan before they could bury her body. We must teach people their responsibility toward Christ with the wealth they accumulate. Why should a Christian refuse to give to a worthy cause while living, and then leave his money to people who will dedicate every dollar they get from him to the work of the devil?

If the cause of Christian education is worth anything, it is worth my influence in increasing it. Remember, it is the cause for which we work and not just for a college. A college is a means of expediting the great cause of preserving the youth of our land. To this cause, I want to dedicate what little time I have left in this world.

Christian education is not something new. I shall always be indebted to Christian education. In 1924, I entered Abilene Christian College. I had just left the cotton patch in north Texas with \$50 and an ambition to go to school. I had to work as I attended college, just like a lot of you young folks here today have to work. When I got to Abilene, I was placed in an old Mexican shack behind the building known as Shady Dell, where Brother Batsell Baxter and his good wife lived. This old shack was comparable to a Negro tenant shack on many of the farms in Mississippi. Sister Baxter, who is now dead, and may God bless her memory, came and saw where I lived. She took me into her home, gave me one of the nicest rooms she had, and there I stayed for three years and never paid her a dime. Her home was my home. Soon, I had gotten appointments and began to earn in such a way that I was able to pay my keep. I went to her and offered to pay for the room, but she said, "No, Brother Wallace, if you will just help someone else go to school, I shall be well paid." She never

would accept anything for this room and to her and Brother Baxter, I shall always be indebted. In 1928, when I graduated from Abilene Christian College, like Jacob of old, I made a vow. I said to myself, "God being my helper, I shall never let a year pass that I do not help Christian education, with some of my money." Thirty and two years have come and gone and every year during this time, I have made a monetary contribution to Christian education. I feel that I should not only give of my time but also of my money to this cause.

I call upon every gospel preacher to give of his time in helping to get young people in Christian schools. The other evening, we heard Brother Kenneth Reed, who is now living in Tuscaloosa, Alabama, and who directs the Bible chair at the University of Alabama, speak about Christian education. A number of years ago, when I lived and worked in Wichita, Kansas, I heard that there was a fine Christian young man in the Stafford County High School, who was an excellent speaker. I got in my car and drove all the way to Stafford that I might have an opportunity to talk with Kenneth Reed. I went to the principal of the high school and asked to have Brother Reed excused from class to visit with me. I persuaded him to go to Freed-Hardeman College, where he did an outstanding work. Later, he went to college elsewhere and is now doing a great work in Alabama. I have never regretted that trip to Stafford, Kansas to see Kenneth Reed.

In all the land, Christian men and women, and especially gospel preachers, should give of their time to persuade young people to go to a Christian school. Not only should we, as gospel preachers, give our time, but we should give our dollars. Sometimes, preachers say, "I am not able to give." I would like to ask, "Who do you think you are kidding?" Every gospel preacher can help in some way. If you are not satisfied with the job you have, just go down and get a job at the filling station. It is strange that when I go into a town to solicit funds from brethren that the man who operates the filling station can give but the preacher cannot give. If you are not satisfied with your job, go down to a store and make application for a job. I thank God that preachers are well supported. In most places, they receive not only an excellent salary but they get their homes furnished, and also their gas, lights, water, and telephone bills are paid. Many of them receive an allowance with which to operate their car. There is no better job in the land today than that of doing local work with the average congregation. Every gospel preacher can give if he wants to give and it is my opinion that if every one of us would make up our minds and would actually give of our own money every year, then we would be out talking with others to get them to give, too. Certainly a man's heart is where his treasure is. Today, All over America we should have a great band of dedicated Christians dedicated to the cause of Christian education.

It is not so important as to where this cause is carried out as it is that the task be done. There is no doubt that the best environment we can provide for our young people is to be found on the campuses of Christian schools. In these schools, we have an opportunity to maintain a curriculum that is Christ-centered, and conducted by men and women dedicated to the Master. As for me, I shall continue to ask people to help in this good work and I plead with you to join with me and others in getting a larger group to have a part.

Recently, we have a had a number of new schools to begin operation. The President of one of our very fine colleges said to me, "If the brethren

do not stop starting so many things, we are all going to starve to death." I thought about that for some time and then came to this conclusion. We need all these schools and yet if we could get people who have never had a part to participate, we would have sufficient funds to do the job. Only ten per cent of Christian people support Christian education. If we can get this ninety per cent, who have never had a part, to come to the aid of this great cause, there will be sufficient funds for the old schools and all the new schools.

THE SERMON ON THE MOUNT
Matthew 5:1-47

William Woodson

INTRODUCTION

- I. The surpassing beauty and significance of the Sermon on the Mount
have called forth tributes from all readers and students.
 - A. Two tributes must suffice:
 1. Webster
 2. Stier
 - B. Much more could be said about the greatness of the speaker,
the message, and the influence of the message in the hearts
and lives of men.
- II. Appreciation and increased understanding of significance come
when one considers the developments prior to its occurrence.
 - A. The birth and introductory events were followed by the early
Jewish ministry of Christ. A sojourn in Galilee had re-
sulted in the selection of the twelve.
 - B. Subsequent to this sermon miracles, controversies, dis-
cussions, and withdrawals were used in the teaching and train-
ing of the twelve.
 - C. Thus, the Sermon on the Mount sketches the general principles
around which the teaching and training of the apostles will
center.
- III. In view of the limited time, only the fifth chapter of Matthew
can be studied.

DISCUSSION

- I. General outline of the chapter:
 - A. The Characteristics and privileges of the subjects of the
reign of Christ, 5:1-12
 - B. The influence and responsibility of the disciples, 5:13-16
 - C. Relation of Christ's mission and law to the law of Moses,
5:17-18
 1. A general statement of relation, 5:17-20
 2. Superiority of the spirituality enjoined by Christ to
that taught and practiced by the Scribes and Pharisees,
5:21-40
 - a. Concerning murder, 5:21-26
 - b. Concerning adultery and divorce, 5:27-32

- c. Concerning oaths, 5:33-37
- d. Concerning requital of injuries, 5:38-42
- e. Concerning love of enemies, 5:43-48

II. Discussion of material in Matthew 5:1-48

- A. Discussion of "Blessed"; Classical, Old Testament, and New Testament use
- B. Elements of service by the disciples: Poor in spirit, mourn, meek, hunger and thirst, merciful, pure in heart, peacemakers, persecuted.
- C. Influence and responsibility of the disciples:
 - 1. The salt and the light
 - 2. Characteristics of each
 - 3. Danger of ineffectiveness
 - 4. The duty: exercise abilities and blessings for good
- D. Jesus and the law:
 - 1. Definition of terms:
 - a. Destroy
 - b. Fulfill
 - c. Righteousness
 - 2. Specific instances:
 - a. Murder:
 - (1) The commandment in the law, Deut. 5:17; Ex.20:13
 - (2) Rabbinic addition and "explanation."
 - (3) Warnings against acts which might lead to murder: terms defined
 - (4) Admonitions about settling differences before the stage of murder is reached
 - (5) Superiority of the law of Jesus is seen
 - b. Adultery and divorce:
 - (1) Statement of the Old Testament, Deut. 5:18, Ex. 20:14
 - (2) Dangers to be faced: Look, Right eye
 - (3) Divorce: Deut, 24:1, difficulty according to Jews, restriction by Jesus
 - (4) Superiority of Jesus' teaching
 - c. Oaths:
 - (1) The words of the Old Testament, Lev. 19:11,12: Ex. 20:7; Deut. 5:11,23:21: Num. 30:8
 - (2) Jewish teachers understood the law correctly, but evaded its application in practice
 - (3) Jesus "fulfills" the teaching on oaths
 - (4) Yea and Nay
 - (5) Greatness of the law of Christ seen
 - d. The requital of injuries:
 - (1) The old law, Ex. 21:24; Deut. 19:21; Lev, 24:20
 - (2) Statement of Jesus, application in four realms:

- (a) Personal violence
- (b) Vexing law cases
- (c) Public exactions
- (d) Troublesome begging and borrowing

(3) Superiority of the words of Jesus

- e. The love of one's enemies:
 - (1) The law of old, Lev. 19:18, deduction by the Jewish teachers
 - (2) The different course enjoined by Jesus
 - (3) Necessity for such course seen in action of God, seen in avoidance of conduct by the publicans and Pharisees
 - (4) General summary
 - (5) Superiority of the words of Jesus

CONCLUSION

- I. Jesus ends this series of particulars in which he has compared his teachings with the law and the current explanation of the Jews. In his remarks one sees that far from designing to relax the obligations of morality enjoined by the law, the Lord has indicated requirements far more stringent than the old law. Far from removing these requirements, Jesus has extended their application not merely to the letter, but to all that is involved in the law.
- II. In subsequent words Jesus applies and explains his principles more completely in this matchless discourse.

This Page was left Blank Intentionally

GOD AND NATURAL SCIENCE

Robert L. Witt

A. INTRODUCTION

I. Definiton of terms

- a. God - The God of creation, the God of nature, the only true and living God as revealed in His word, the Bible.
- b. Natural Science - Divisions of the physical and biological sciences - cf. Astronomy, chemistry, geology, physics, biology, etc.

II. Constant exposure of our youth to infidelity and skepticism

- a. Above 90% of the science faculties of our American universities are naturalistic or materialistic in creed. Our teachers of tomorrow are receiving their science training under infidel professors.
- b. The textbooks of grade schools, high schools, and colleges contain highly fanciful and imaginary theories that contradict truth as presented by the scriptures and as discovered by experimental science. These false theories are supplemented by graphic illustrations which cause the immature student to accept them as truth. (Some examples from current textbooks cited).

B. EXPLANATIONS AND /OR BELIEFS RELATIVE TO THE EXISTING PHYSICAL UNIVERSE.
"Something is, therefore something was" is known as "physical necessity."
(See Milligan's "Scheme of Redemption.")

- I. The Chance of Probability Theory. Everything just happened to be. The earth and life on it in particular is an accident of accidents. This theory is so unreasonable that many noted scientists now call it repugnant to intelligence.

II. Materialism. This explanation holds that matter is eternal and energy, intelligence and life result from matter. Contrary to modern nuclear physics.

- a. Explosion of atomic bombs. Matter is destroyed as such, being converted into energy. Therefore, it is not eternal.
- b. Explanation of energy from our sun. Astronomy teaches that the sun is losing 4,000,000 tons per second.

III. Pantheism ("all God") This belief makes nature identical with God. Hence, all creatures, according to the belief, are a part of God. But God is not nature; he is over all of the creation and naural processes. He is the God of Nature.

IV. Theism

- a. Dualism - God and matter are considered eternal. We have just proved matter cannot be eternal. It was created by God. (Gen. 1:1; Heb. 11:3)
- b. Christian Realism. God is transcendent and is over matter. He set the laws of nature into operation but is not now controlling natural processes.
- c. Personal Pluralistic Idealism. This belief in addition to Christian Realism, holds that God is a personal heavenly father whose hand is now in every natural process. Your speaker subscribes to this belief. In support the following are offered:
 - (1) He upholds all things by the word of his power. (Heb. 1:3);
 - (2) The constant kinetic energy of molecules. This is contrary to all observation of matter, unless molecules are constantly being supplied with additional energy. (See Hamilton's "The Basis of Christian Faith.")

C. CREATION

- I. The theory of Organic Evolution. This theory is in conflict with the Genesis account of creation and also with some basic laws of biology.
- II. Theistic Evolution. Approved by Catholicism. Only a few **forms** were created and all other species evolved from them. Contrary to the law, - "Like begets like" or "each kind brought forth after its kind."
- III. Progressive Creation. (See Ramm's "The Christian View of Science and Scripture.") This view disregards the chronological order of the days of Genesis 1 and makes a "hodgepodge" of the Bible account.
- IV. Possible Explanations of Genesis 1.
 - a. The "gap" theory - Advocated by Rimmer (See Rimmer's "Modern Science and the Genesis Record"). Not definitely proved, but is a possibility. Two creations. Also, taught by Milligan and held by a large number of present day gospel preachers.
 - b. The "Navel" theory. Expounded by Gosse. Adam created as a grown man, but with a navel. Everything was created with the appearance that it had developed naturally.
 - c. The "time element" theory. This idea emphasizes the miraculous nature of creation. The days of Genesis 1 are actual days as we know them, but the work done by God in one day would be comparable to that accomplished by nature in thousands of years.

D. THE CONFLICT BETWEEN SCIENTISTS AND FUNDAMENTALISTS

- I. Some theories of science conflict with a belief in God and in His word. Theories are "accepted" speculation. Many theories accepted only a few years ago by scientists have already been disproved and rejected. No proven fact of science disproves the Bible.
- II. The Bible does not say that God created this universe 6,000 years ago. This time is counted from man's history upon the earth. (See Sec. C, IV.)

E. NATURE CONFLICTS WITH SCIENTIFIC THEORIES.

- I. Nebular Hypothesis disproved by two moons of Jupiter which were traveling in reverse to what this theory taught.
- II. Geology says that soft strata of rock being the youngest would lie on top of the harder layers. Exception found in Rocky Mountains and in Europe. Did God do this to "confound the wise"?
- III. Theory of Organic Evolution has no explanation of instincts, - birds building nests, activity of bees, etc. Can be observed by all, but understood by none. Instincts are inborn.

F. CONCLUSIONS:

God is the First and Final Cause. Begin with God and with Genesis 1:1 and everything else makes sense. Without God science can explain nothing. Ultimately, life is meaningless and a baffling puzzle.

This Page was left Blank Intentionally

TRAINING OF THE TWELVE

Thomas Scott

I. INTRODUCTION

- A. Meaning of the word disciple
 - 1. Learner
 - 2. One taught
- B. Meaning of the word apostle--one sent
- C. Calling of the disciples
 - 1. Time different from the calling of apostles
 - 2. Begins with Matt. 4:18-19, Mk. 1:16, Lk. 5:1
- D. Calling of the apostles
 - 1. When? According to John 6:4, before the feeding of the five thousand
 - 2. According to Matt. 10:1 ff, before mission to Galilee
 - 3. In Lk. 6:13-17 indication is apostles appointed immediately preceding the Sermon on the Mount

II. DISCUSSION

- A. The choosing of the apostles
 - 1. Why these called?
 - a. Character suitable for apostolic work
 - b. Training already given made them especially prepared as they were Christ's disciples at the time of appointment
 - 2. Were the twelve when called disciples of John the Baptist?
 - a. One known to be John's disciple--John 1:35,40
 - b. Others called in the same area most likely to have been under the influence of John the Baptist
- B. Preparation of the twelve before their being chosen
 - 1. By the prophets
 - a. Jews were schooled in the prophets
 - b. Prophets foretold the nature of the kingdom--Dan. 2:44
 - 2. By the law
 - a. The law taught in the synagogue
 - b. Moses as lawgiver had taught that one would come after him like unto him. Deut. 18:15
 - 3. Perhaps by the teachings of John the Baptist
 - a. It is possible that others like Jesus in Galilee had learned of John's Preaching in the wilderness. His fame must have been noised abroad and his message carried by travelers and traders throughout the region along the Jordan
 - b. It seems primarily the people of Jerusalem and Judea and all the region thereabout went to hear John. Matt. 3:5, Mk. 1:5
 - c. No definite proof of specific need for discipleship of John as Jesus preached the same message in the early part of his ministry. Mk. 1:14-15
 - 4. By the teachings of Christ in some instances

- C. Primary responsibility of the teaching and training of the twelve fell upon Jesus after the official choosing of the twelve.
1. Jesus named the twelve "apostles." Lk. 6:13-16
 2. Jesus had a special reason for appointing the twelve
 3. Jesus was to charge the twelve. Matt. 16:5, 28: 19-20
 4. The twelve belonged to Jesus, having been given him by the Father. John 17:6
- D. Purposes of the calling of the twelve. Mk.3:14
1. That they might be with Christ
 2. That he might send them forth to teach
 3. That they might have authority to cast out demons. (Exercise power of performing different types of miracles.)
- E. All that was done and spoken by Jesus in the presence of the apostles was to serve for the preparation of the twelve apostles for the great work they would accomplish after Jesus was no longer with them.
- F. The personal ministry of Christ when understood as a period of training of the twelve takes on a new significance. It is not that Jesus accomplished nothing on earth but the training of the twelve, but that in establishing faith in the twelve he proved that he was the Son of God. By words and deeds he was preparing them for future work and at the same time allowing others to get some understanding of the nature of his teachings.
- G. Elements in the training of the twelve
1. Conversations of Jesus and personal associations with him.
John 4:4-42 Note especially 4:27-33 In this part one example.
 2. The public teachings of Christ
 - a. Sermon on the Mount--Matt. 5,6,7
 - b. Teaches from the book. Lk. 4:16-30 (Disciples probably there).
 - c. Teachings of Christ occasioned by the plucking of grain on the Sabbath Day in which Jesus was declared to be both Lord of the Sabbath and greater than the temple.
 3. The miracles, signs, and wonders performed by Christ
 - a. Miracles whether performed in the presence of Christ or others given for the purpose of establishing faith.
 - b. The twelve more often present than any other group
 - c. The apostles, therefore, profited most from the miracles of Christ.
 - d. The twelve were subjected to greater trials than others, therefore, needed greater faith.
 - e. The faith of the apostles varied in intensity
 - (1) Matt. 6:30 "...O ye of little faith."
 - (2) Lk. 17:5 "And the apostles said unto the Lord, Increase our faith."
 - (3) Mk. 16:17 "And these signs shall accompany them that believe ..."
 - f. There must have been a reason for the presence of the disciples at the first recorded miracle of Christ. As the glory of Christ was manifested through this miracle there, his disciples believed on him because of it. Greater glory and added belief must have accompanied the other miracles done in the presence of the twelve. cf. John 20:30-31

4. Parables
 - a. Mk. 4:10 "And when he was alone, they that were about **him** with the twelve asked of him the parables."
 - b. Lk. 8:9-10 "And his disciples asked him, say, What might this parable be? And he said, "Unto you it is given to know the mysteries of the kingdom of God ..."
5. The work done in fulfillment of the limited commission.
Matt. 5:5-42
 - a. Apostles had been taught previously
 - b. Apostles previously observed the words and works of Christ in their extent and effect
 - c. The mission on which they were now sent would prove to them training, using the teachings he had given them and the power he placed in their hands. This was similar to the work they would accomplish in the establishment of the church and in the spread of the gospel.
6. The apostles prepared for the death and return of Jesus by his discourse with them concerning his going away.
John 13:31--16:33

III. CONCLUSION

- A. All things that God has done have been prepared for and carried out as planned.
- B. The work of preaching the gospel is no exception to the above rule.
- C. After having prepared the people by the prophets for generations, God prepared the apostles through the personal ministry of Christ that they might sound forth the word of God and establish faith among the nations.
- D. During the lifetime of these prepared men, the gospel was carried throughout the whole world.
- E. If such thorough teaching and training was required for the preaching of the gospel in the first century, then surely we cannot expect to get the same results in our century unless those who are to teach and to preach receive the best of teaching and training.
- F. Regardless of whether the teacher be a public proclaimer of the truth or a teacher of smaller groups, adequate training built on the best of proper characteristics is required for proper preparation.

This Page was left Blank Intentionally

SELECT PARABLES OF CHRIST

James Potts

INTRODUCTION

- I. The beginning of Christ's parabolic teaching--cf. Matt. 12; 13:1
 - A. The occasion of it--context
 - B. The purpose of such teaching
 1. To reveal truth
 2. To conceal truth
 3. To embalm truth
 4. To cause men to assent to truth before they understood its application

(D. R. Dungan, Hermeneutics, pp. 230,231)
- II. Either Jesus collected these seven parables in the teaching of one day or Matthew collected them as he wrote
 - A. All of them relate to the kingdom
 - B. A study shows that they reveal three different views of the kingdom
- III. We must remember their misunderstanding of the nature of the kingdom, and their likely misunderstanding of the words of John in Matt. 3:12

DISCUSSION: THREE VIEWS OF THE KINGDOM

- I. DISAPPOINTMENT (Sower, Tares, Net)
 - A. The Sower-- Matt. 13:3-9; 18-23
 1. The soils--the hearts of men
 - a. The Wayside soil
 - (1) A trodden path
 - (2) Soil good, but hard as rock
 - b. The Stony soil
 - (1) Shallow, over bed of rock--cf. Psalm 129:6
 - (2) Enthusiast--results would be gratifying at first
 - (3) Tribulation would cause to wither
 - (4) Like the man of Luke 9:57
 - c. The Thorny soil
 - (1) Neither hardened, or shallow--but impure
 - (2) The divided heart--cf. Luke 9:61
 - d. Good soil
 - (1) Bring forth fruit. This would be outstanding, but the thought that some soils would not bring forth fruit at all must have been astonishing to those who expected an earthly kingdom ushered in by a triumphant king.

B. The parable of the Tares Matt. 13:24-30, 36-43

1. The tares--the most important part of the analogy--cf. the question of the disciples v.36
 - a. On the nature of this plant see Trench, Bruce, Thompson et als.
 - b. Represents counterfeit Christians--or those who although they are the children of the devil, so closely resemble the wheat or the children of the kingdom as to be considered part of it.
2. The ultimate separation at the harvest, the end of the world

C. The Parable of the Net Matt. 13:47-50

1. Much of this parable is like the parable of the tares
2. The net--a seine--draw net
 - a. Used by historians to describe the military conquests of great armies
 - b. It is all-embracing, excludes nothing
3. Gathered of every kind
 - a. Some fish were unclean--and would so have been understood by the hearers cf. Lev. 11:9-12
 - b. Separation therefore necessary--but at the proper time
4. Angels shall separate--at the end of the world v. 49

II. ENCOURAGEMENT--VICTORY--GROWTH (Mustard seed, leaven)

A. Mustard seed 13:31,32

1. Jesus selected something which would approximately represent the church at the beginning and at later times
2. Small at beginning--yet phenomenal growth

B. The leaven 13:33

1. Not the outward, but the inner transformation
2. Leaven--a lump of old dough--spreads by contagion
3. An accurate picture of the growth of the early church. It worked silently, sometimes secretly--but it overcame and grew

III. THE TRUE VALUE OF THE KINGDOM (treasure, pearl)

A. Parable of treasure v. 44

1. But one real point made: the value of that treasure was so great it was worth whatever it was necessary to pay to gain it
 - a. The buyer did not in fact pay for the treasure--he bought only the field
 - b. "selleth all that he hath" It was worth it

B. The precious pearl v. 45

B. The precious pearl v. 45

1. The pearl was to them what the diamond is to us--the most precious
2. Two views of the merchant
 - a. That he was a merchant who dealt in pearls. If so, he stood to gain immensely from his purchase
 - b. That he was merely a collector, a fancier of pearls, and therefore his choice was based on the aesthetic value of the pearl
 - (1) This also will aptly portray the kingdom, and will fit into the design of the parable--to show the absolute value of the kingdom
 - (2) Some would have considered his conduct foolish--as the world will consider some foolish who would give up all to possess the kingdom

C. These two parables form a fitting sequel to the first--the sower

1. There the thorny soil--the divided heart--not willing to pay the price-- but here, willing to sell all
2. These two did just what the rich young ruler (Matt. 19) was unwilling to do

CONCLUSION

1. The three views
2. The timeliness in application to the church today

This Page was left Blank Intentionally

FREED-HARDEMAN BOOSTER CLUB

Speech February 7, 1961

J. F. Kurfrees, Jr.

Sometime ago Brother Dixon wrote me a letter asking if I would be on this program here this evening. I count it a rare privilege and a great honor to be asked to perform this task tonight, as well as a very pleasant duty. I would far rather change places with one of you--which reminds me of the story of the hog and the hen. Walking down the road one day, they saw an advertisement for "Ham & Eggs," which prompted the hog to say to the hen: "That's just one day's work for you, but it's a real sacrifice for me."

But as captain on a brand new airliner said over the intercom to his passengers on board, "This is your captain speaking. Today we are going on a most memorable flight; we have 550 passengers and 47,000 pounds of freight, and just as soon as I get up the nerve, I going to take off."

So let's take off. As long as we are talking about an airplane, let's talk about speeds for a moment, because we are living in a very fast age. I cut out a chart sometime ago from the Courier-Journal that shows the 120 years of progress in delivering the mail. For example, in 1840 it took 42 days by ship to transport a letter from New York to San Francisco, in 1850, 24 days by train and stage, in 1860, 10 1/2 by train and pony express, and in 1876, 4 1/2 days by train, in 1921, 1 1/3 days by plane, in 1958, 5 1/2 hours by jet and in 1960 (?) 4 seconds by electronics to travel the 3030 miles from New York to San Francisco. That begins to show us how fast we are living, and we haven't seen the end of it yet. But just as we have speeded up our means of transportation and delivery, we must reform and re-assess our values of time....

But with all of these marvelous inventions of the airplane, television, radio, telephones, etc., as our president said the other day, our country is in a deplorable condition. Yes it is, because it is surrounded now completely by communist dominated countries--and time's awasting. The United States is the last bulwark of Freedom, the last bulwark of any nation that can preach and teach according to the dictates of its heart and conscience. As just indicated, time is of the essence. That whereas the Apostle Peter wrote (in 2 Peter 3:8) "But forget not his one thing beloved, that a day is with the Lord as a thousand years, and a thousand years as one day." We do not have a thousand years--all the Lord gave to mankind was one day at a time and man never knows whether there will be a next one. Therefore, we are concerned with the tools necessary to building a finer institution of higher learning, with buildings, rooms, teachers, operators. These are the tools necessary with which we must produce the product--the product, of course, is the educated boy and girl.

Now we are told repeatedly that we lack these tools, not only here at Freed-Hardeman College, but throughout the length and breadth of our land. We also lack qualified teachers, as well as classrooms, dormitories, laboratories, etc. President Kennedy said in his report to the nation, we are short classrooms for 2 million children, now over-crowding

present facilities, and these children are being taught by 90,000 teachers improperly qualified. One-third of our most promising high school graduates are financially unable to pursue their education. He, President Kennedy, states that there were 5 times as many college students in 1960 as there were in 1950. Yes, Gentlemen, because you rose up this morning and ate breakfast with 8,000 more than you did yesterday-- and there will be 8,000 more tomorrow morning waiting for you to eat breakfast too, and the succeeding mornings to come, because that's about the speed at which we are bearing children in this country....

Mr. Barry Goldwater, just as much of an expert, and just as eminent as Mr. Kennedy, reflects an entirely different attitude, and one which I have believed in for many years. They can and should raise this money on a local level; as a matter of fact, Gentlemen, as Senator Goldwater states, The Federal Government has no Constitutional license to provide funds for Federal education. It again is one of those prostituted things that is being done to the Constitution of the United States, to the minds of the Supreme Court, the Executive branch of the Government, and I am sorry to say, most of the Legislature. The Constitution of the United States is but a scrape of paper, written by old fogies in times that do not now exist, and if they had their way, they would do away with it completely. And, of course, when it goes, a free conscience to study the Bible as we see fit, will go with it, because we will be a police state. Please Understand That. I have no doubt but that Mr. Kennedy is a one-worlder and will do what he can to guide this country into that police state.

Now, Freed-Hardeman College continues to be a bulwark against such tripe as the President's misinforming statements; but we cannot here go into all of the philosophy that prompts such statements, for there isn't time. We can apply, however, the fact, and the fact is simply this: Freed-Hardeman College must prepare for increased enrollment as the years come so swiftly to us. But why should we be so concerned over one college that is by most standards a small college in size. Well, first, it teaches the plain, unvarnished truth of the Bible. Two, by so teaching it, each boy becomes a soldier for God first, and the preservation of this country second against the black menace of Communism. Three, Freed-Hardeman College has never known Federal payola, and next in importance, the raw material supplied to F.H.C.

Let's take a good look at it; let's take a look at the quality of the boy of 1960-61 compared to the boy of the time of W. W. II for example. May I cite here from a report that fell in the hands of our military during the Korean War.

"... we have enough men in brigs and prisons to fully man 5 Forestal carriers, or enough people to man the entire submarine force." In 1958, the simple administration of disciplinary action within the Navy cost you and me, the taxpayers, 45 million dollars--that is, in the Navy alone. The writer, before giving this report, makes this statement: "Personally, I have a feeling that the United States is suffering from lethargy, lethargy toward everything, including the very ideals and principles upon which this nation, our society, all of the Western Civilization, are founded--and are being lethargic at a time when we can ill afford to." We are facing something more insidious, more corrosive, than anything free men have ever faced in the past. Of course, I am

talking about International Communism. One hundred years ago there wasn't a Communist on the face of the earth, the kind we know today. Just over 43 years ago there wasn't a Communist state in the world, and today those people rule or otherwise control 900 million people, 40 per cent of the earth's population,"

Of course, Nikita Krushchev said he's going to buy you and me; that has almost become a trite statement. We have been satisfied to call Communism bad names and then ignore it in hopes that it would go away, in spite of the fact these people are doing the same thing that Hitler did when he wrote "Mein Kampf," and then proceeded to do exactly what he said he was going to do.

Now 7,000, roughly, Americans became prisoners of the Communist for what averaged out to be 3 1/2 years. These young men were pretty much a fair cross section of the United States. They worked in Super Markets, went to the Colleges and Universities, and worked in flight lines of the Naval Air Station. They weren't professional soldiers, and they weren't misfits; many were volunteers. In other words, these boys were not uneducated hillbillies. However, these men behaved so differently from our expectations that the scientists were badly shaken, and this isn't what you normally expect of a group of scientists.

During World War II, just 18 years before this took place, the Japanese and Germans read at great length about these recalcitrant, irreverent, impossible prisoners they had to deal with, the Americans. They had a diabolical sense of humor, combined with attempts to escape, that just drove them nuts. This never happened in Korea, but what did happen was this; P.F.C. Johnny Jones, lower middle class background, small urban community, high school education, wrote letters home, but not like he was taught to write in the ninth grade, but rather in terms of Communist dialectician urging his mother or wife, whichever the case may be, to ban together with other thinking people to stop this slaughter of innocent people by the Capitalist Wall Street War Mongers. The thing that hurts so badly is that those letters didn't only show up in the United States, but in the free nations around the globe. And when these people are teetering and tottering on the edge of going Communist, letters like this don't help the United States a bit.

Now these boys were not coerced in this. For what happened in Korea was not the same thing that happened to Missionaries and the famous Cardinal Mynzenty case. Not by a long shot. The system used by the Soviet Chinese was one developed by the old Czar Secret Police and polished up by the Soviets and then given some last minute gimmicks by the Chinese. Based on this premise, the American soldier has weak loyalties to his family, his community, his religion, his country, and his fellow soldiers. His concepts for right and wrong are hazy and ill-formed. Opportunism is easy for him. By himself he feels frightened and insecure. He underestimates his own worth, his strength and his very ability to survive. He is ignorant of social values, social tensions and conflicts. There is little knowledge, even among university graduates, of American political history, philosophy, Federal, state, and community organizations, state and civil right, freedom safe-guards, checks and balances, and how these things allegedly operate within his own system, etc. So they proceeded to educate our boys.

Let me impress upon you this fact. They did not do this brain-washing job by torture. No burning bamboo slivers under the finger nails, or anything like that. Here's what happened: A young, unarmed Chinese gave them their first lesson and here's about what he said to them: "Gentlemen, we welcome you to the ranks of the people. We're glad that we have liberated you from the Capitalist War Mongers who sent you here. We know you did not start the war. We know you didn't want to come here and we know (and this is tragic in a great number of cases) that you don't know why you are here. So we have no fight. We have no argument with you, so we want to offer you a deal. (Now this was the deal and it is just as wonderful and as materialistic as everything you hear on your radios, televisions, read in your magazines and newspapers around here. It's part of this wonderful new philosophy we seem to have developed--buy it now, pay for it when they catch you.) All the Chinese want from you is your physical cooperation. Don't fight the problem, sit back, relax, take it easy, and see what's going to happen. Now, in return for this we will give you--first, no work. There are no slave camps in China or Korea. That's just Capitalist propaganda. Secondly, we will give you the best food and medical care and clothing and shelter we can provide. It won't be real good, because China is a poor country, but we will give you the best we have. And third, we will give you an opportunity for that thing you Americans value most--a chance to learn the truth. We are going to tell you what we believe to be the truth about your country and our country and what's going on in the world and how the people are rising up and then after they have used up enough of the surplus tanks made by General Motors, and burned up enough smokeless powder made by the Duponts, and after the profits are great enough, and this senseless slaughter ends, we want you to go back to America, to your own fine homes and families, and we want you to tell them what you believe the truth to be."

It's not a bad speech, is it? Remember this was spoken by a Chinese, undoubtedly educated in one of our Universities, spoke idiomatic English, could talk about batting averages, who was going to play in the Rose Bowl, etc. Those things our boys and girls seem to know more about than anything else. But let's go on six months later and see what happened. Incidentally, this brain-washing course was written by a school of the social sciences right up in New York City. It's on the subversive activities list of both the Congress and the Attorney General.

Now the second indoctrination period came and it was pretty standard Communist stuff. They talked of social injustices, child labor and slavery, company police being hired by Capitalist to shoot down innocent labor leaders, and of course, they used copies of the Chicago Tribune to describe the bloody shootings down around Gary, Hammond, and Michigan City, Indiana. They discussed the United Nations charter and how the United States was violating it every day by its fleet off of Korea. I wonder if Freed-Hardeman College talks about those kind of things to its boys. Incidentally, we don't talk enough about the serious things of life to our boys and girls. We think that they probably aren't interested; but not so with the Chinese. Now these lectures would last sometimes four to six hours, during which time the prisoners would be standing. The only thing they had to do then was discuss it. They could be for it or against it, but they had to enter into the discussion of it. If they did a real good job, they were rewarded with a few cigarets or a little bit of extra sugar--things that mean something to a prisoner of war--and they had little theatre groups.

Invariably the first production, of course, was "Uncle Tom's Cabin." They never left these kids alone. Finally these kind of articles appeared. Here's an example signed by a P. F. C.: "I wish to express my profound and heartfelt gratitude to the members of the Chinese People's Volunteer Army for teaching me to read and write English, because in the Capitalist Imperialist community of Pittsburgh, Pennsylvania, where I come from, only the sons of wealthy capitalists are permitted to learn to read and write. (signed P.F.C.)

You see by this time these boys had lost completely their dignity of manhood. The next thing was informing and self-criticism as a major part of the life in the Community World. "Informing" is so basic that we must understand that it can take place in circumstances where you abandon our belief that an individual man has worth and dignity, that he is entitled to certain things, such as privacy. When you throw away and accept the community idea that man is merely a fragment of a class engaged in a great class struggle, then informing ceases to be miserable and becomes a social responsibility, and that is how it was done to these men.

The informers informed on little things. Nothing military. Nothing exceedingly important--stealing a turnip, using the latrine improperly--those are the things. The informer was immediately held up as a worthwhile member of the people and was rewarded again with a few cigarettes and a little sugar. The man informed on was never punished. Instead he was taken away in what the prisoners called a "walking conference." One of the young Chinese would put his arm around his shoulders and walk off with him and encourage him to confess. "We know you did this thing. It's unimportant. Don't worry about it. Why don't you clear your conscience and straighten things out with your buddies. Tell them that you did this thing. Don't worry about it anymore, and while you are at it, write it down and sign it, will you?" The prisoners thought it was a silly, grade-school like game.

Now here is the final result. The whole code of ethics for captured prisoners was re-written and the indoctrination by our own soldiers began immediately. It was very basic and very simple and I wish I had time to go into it, but I want to give the result of all this, and I'll quote again: "A few years ago the army tried, convicted and executed a man named Gallagher up in New York City on two counts of first degree murder. Now Gallagher had been housed in a hut in 30 degree below zero weather with about forty other prisoners of war. Two of those prisoners became socially unacceptable. They contracted dysentery. So Gallagher one night just picked both of them up by the scruff of the neck and threw them outside the hut. Of course, they died immediately. Now here is the conversation on the witness stand. It went something like this:

"Soldier, were you in the hut when Gallagher threw those men out in the cold?"

"Yes, Sir!"

"Well, what were you doing, Soldier?"

"Well, you see, Sir, it was very cold in the hut and we were all huddling together and you know you have to share body heat just to stay alive."

"Well, Soldier, did you see Gallagher throw those men out of the hut?"

"Yes, Sir ! "

"Well, did you do anything to stop Gallagher?"

"No, Sir."

"Why not, Soldier?"

"Because I didn't think it was any of my business."

When we get to the point where we think love is a completely passive thing, when we are passive witnesses to those who destroy us, then believe me we are in serious trouble.

There, Gentlemen, is the picture. To just what portion of the youth of our land it applies today is most difficult to tell. But I am sure that in the natural course of events this college here has some of those boys right in its midst. To say that it is lamentable, is putting it in a very mild way.

I hope by now, all present here tonight, see the dire need for increased development of this school. How it can be done is something that I would rather leave to the experts. I am not a fund-raiser. I know nothing of its techniques. Although I have read a book on the subject, I don't feel that it makes me an expert. I can suggest this book to you as one of the finest on the subject that I have ever had the pleasure of having. The title of it is "Fund Raising for Higher Education," by John A. Pollard. I will be glad to give you that name again after this meeting is over.

Needless to say that money is the life-blood of most institutions and I am sure that Brother Dixon, Wallace, and others would enthusiastically agree. With the depreciation of the dollar comes the ever-increasing need for more and more money. For example, if we deposited \$1,000 in 1939 and 1940 and drew it out yesterday, we would only actually have received in value \$470. That is the value of buying power compared to when it was deposited. The value of the dollar has gone down to such an extent that we have long since come to recognize the unimportance of a million dollars, and we are now talking in terms of billions. When I was a kid, a million of anything was all we knew about, and it was reserved for only three things--bacteria count, dandruff, and John D. Rockefeller. Now the word "million" no longer serves as a useful unit of measuring quantities of dollars. We are talking about an 80-billion dollar budget for 1961-62. I wonder how many have an accurate picture of what a billion dollars is like. Let's see if we can conjure up some illustrations:

Take a stack of one thousand collar bills, place one on top of the other. When the stack is as high as the Washington Monument, you haven't quite a billion dollars even though you push down on top with all your might !

If we started counting minutes at the beginning of Christ's birth here on earth, we would have counted up to only one billion, 30 million, as of January 1, 1960. I mention the 80-billion dollar budget. That represents \$428 for every man, woman, and child in the country, because one billion is represented by \$5.35. In a family of 5 this would represent an outlay--if you had to pay it off tomorrow--of \$2,140.

My friends, the job here at Freed-Hardeman is a big one. Again, the Apostle Peter said in 2 Peter 3:8, "But forget not this one thing, Beloved, that one day is with the Lord as a thousand years, and a thousand years as one day." But, as I have already said, we don't have that thousand years. We only have the one day. We only have the now, and now is the time for us to give thought and attention and talents to greater support in 1961 for Freed-Hardeman College.

I hope this evening I have been able to bring you something that will make you stop and think, that will send you on your way from here determined to do a better job in 1961 and in the years ahead, if we are spared, to contribute your time and money to the building of a finer educational institution here at Henderson, Tennessee, for the promulgation of the study of the Bible and all that it means to dedicated Christians. It can be done. There are some geniuses here, I know, so in the words of Elbert Hubbard, let's express our task this way: "Genius is only the power of making continuous effort. The line between failure and success is so fine that we scarcely know when we pass it. So fine that we often are on the line and do not know it. How many have thrown up their hands at a time when a little more effort, a little more patience, would have achieved success. As the tide goes out, so it comes clear in. In business, sometimes, prospects may seem darkest when really they are on the turn. A little more effort, and what seemed hopeless failure may turn to glorious success. There is no failure except in no longer trying. There is no defeat except from within, no real insurmountable barrier save our own inherent weakness of purpose."

So as we go from this gathering here tonight, let us remember that there is no higher reward than the personal realization that you have helped some boy or girl to get a Christian education--and there are many boys and girls on the streets of America tonight who are actually yearning for this kind of an education. Perhaps Eddie Guest has put it in the best words possible. He says, in his poem entitled, "Boys"--

There are men our glorious country will be needing later on,
At the moment they are youngsters and their names are known to none.
They possess the seeds of greatness, they are equipped for life complete,
But they will miss the way of manhood, (womanhood) if we leave
them to the street.

They are full of fun and mischief, there are twinkles in their eyes,
From their number in the future, some to fame will surely rise.
But they need out friendly coaching for the task they're going to meet,
And it isn't safe to leave them to the hazards of the street.

They will be doctors, lawyers, preachers, with a little friendly aid,
With encouragement and training, they will bring skill to every trade.
We can fit them for the future, on the right path set their feet,
But we will throw away their talents, if we leave them to the street.

This Page was left Blank Intentionally

LESSONS THAT LIVE--SENIOR LEVEL

J. Walker Whittle

AIMS AND PURPOSES OF A YOUTH PROGRAM

I N T R O D U C T I O N

I. AN OVERVIEW

- A. We must look at the sum of everything we're doing in the youth program.
 - 1. We see some of the trees but we don't know what the forest looks like.
 - 2. Some trees are giants, others scrawny; most of them in between.
 - 3. Some old, some maturing, other young.
 - 4. Look at the people who were young people in your congregation five and ten years ago.
 - a. They are your products.
 - b. They reflect what you and I have done.
 - c. They are our "epistles," known and read of men.
 - 5. In this picture, what do you see.
 - a. The student - clay to be molded.
 - b. The teacher - supervising the molding.
 - c. The tools - the mold itself.
 - d. The finished product - the molded.
 - e. Evaluation - test the product.

II. YOUR INTEREST IN YOUTH

- A. Do you really have much interest?
- B. Were you conscripted?
- C. Why are you a teacher of young people?
 - 1. Does love motivate you?
 - 2. Do you hate the job?
 - 3. Are you trying to put it off on someone else?
 - 4. Are you complaining about having to do it?
 - 5. Just Why???

III. SUCCESSFUL TEACHING OF YOUNG PEOPLE

D I S C U S S I O N

I. THE AIMS OF A YOUTH PROGRAM

- A. To communicate with a group of young people.
 - 1. Understanding youth necessary.
 - 2. An ardent desire to impart truth.
 - 3. Truth not out of date for youth.
 - 4. A full knowledge of truth.
 - a. You don't have to know everything.
 - b. Be willing to continue to learn.

5. Be attuned one with another.
 - a. They know your hopes and dreams.
 - b. You know their longings.

- B. To instill in these young hearts an abiding love for spiritual things - God, Christ, The Bible, The Church.
 1. The challenge of challenges (Jno. 15:14; 8:31,32)
 2. The record of Jewish youth - Very few involved in criminal offenses.
 - a. (Deut. 4:9; 6:6-9; Gen. 18:19)
 - b. Synagogue
 3. This love must come from within the boy or girl.

- C. To demonstrate how this love for things divine can be manifest in the lives of youth.
 1. Sociology.
 2. Living among others.
 3. Youth watches others
 - a. The Teacher
 - b. The Elder
 - c. The Preacher
 - d. Some other
 4. Not beyond youth - Joseph

- D. To build character
 1. Too big a gap between what we know and what we practice.
 - a. Reverance in classes and worship.
 - b. The "spirit and truth" is missing in the worship.
 2. Too concerned about what man thinks - Reputation.
 3. Concern should be about what God thinks - Character.

If God is on one's side, even though one stands by himself, he is in the majority.

- E. To build leaders in the church, the community, and in the nation.
 1. We are builders (Mt. 7:24-27)
 - a. "Rock"?
 - b. "Sand"?
 2. Our youth - Are we building a shack?
 3. Leadership is not an innate quality.
 - a. Principles must be learned.
 - b. Leadership must be demonstrated.

- F. To save souls
 1. To make known "manifold wisdom of God".
 2. The good news of the gospel.
 3. Deliver from shackles of sin.

II. EVALUATE THE AIMS AND PURPOSES

- A. Are we losing youth in the church?
 - 1. 5,000 lost each year.
 - 2. Over 1,140,000,000 will be lost in the next 50 years.
 - a. 28,000 attending other than christian schools.
 - b. 100,000 of college age.
 - 3. One-half lost after obeying the gospel.
 - a. One out of every two.
 - b. Tremendous loss.
 - c. Why?
- B. Lack of fulfilment of aims.
 - 1. We look at today and try to plug the loopholes.
 - 2. We need some long-run thinking.

C O N C L U S I O N

I. ESTABLISH SOME SPECIFIC AIMS

- A. Communicate with the group.
- B. Teach love for spiritual things.
- C. Manifest this love.
- D. Build character.
- F. Build leaders.
- F. Save souls.

II. EVALUATE THESE AIMS

- A. Criterion
 - 1. Are we losing our young people?
 - 2. After baptism, what?
 - 3. Fulfilment of aims?
- B. Lives put to the test.

THE TEACHER

"Successful teaching is imparting Bible truth to others and building them up in the things of God."

"Love for the work of teaching leads to faithfulness, and faithfulness leads to success." H. Leo Boles.

I. ONE TALENT MEMBER OF THE CHURCH.

- A. Potential but refuse to qualify.
- B. Buried talent - Day of reckoning.

II. HIDDEN REMUNERATION OF THE TEACHER - PSYCHIC INCOME.

- A. Joy - when Jhonny becomes a Christian.
- B. Joy - observing faithfulness of youth.
- C. Joy - greater effort to build a Christian home.
- D. Joy - a young person dies in the Lord - investment in eternity.
- E. It's a luxury to teach the Bible.

III. THE KIND OF TEACHER NEEDED

- A. Not one to do it all, whether or not he thinks he can.
- B. One who can supervise and plan with elders.
- C. Several teachers
 - 1. Old Testament - elder preferably.
 - 2. New Testament - elder preferably.
 - 3. Church Music - song leader
 - 4. Training a class - elder or deacon.
 - 5. Problems and Counsel - minister
 - 6. Topical Studies - minister.
 - 7. Social Service - alternating of all the teachers.

IV. STABLE CHARACTERISTICS OF TEACHERS

D I S C U S S I O N

1. EMOTIONAL CHARACTERISTICS

- A. A heart full of love
 - 1. Understanding (I Cor. 9:20-23)

- 2. Compassion
- 3. Abiding concern-sympathy

B. Tolerance.

- 1. Long-suffering
- 2. Not self-willed

C. Cheerful, optimistic, and enthusiastic.

D. Confidence and poise.

F. Patient - young people like to be lead not driven.

II. PHYSICAL CHARACTERISTICS OF TEACHER.

A. Not the physically unfit.

B. Healthy and Energetic

- 1. Teaching is hard work
- 2. Jesus developed physically
- 3. If a teacher completely drains their energy during the week - not fit for classwork on the Lord's Day.
- 4. Must sacrifice time, energy and pleasure to save soul. (Phil. 2:5-7)

C. Well dressed - modest apparel.

D. Clean Body and Mind.

F. Persistent and untiring.

III. SOCIAL CHARACTERISTICS

A. Well spoken of without and within.

B. Good moral life.

C. Be amiable.

D. Tactful and diplomatic.

E. Home a place of training of own and others (Gen. 18:19)

F. Be dependable.

IV. SPIRITUAL CHARACTERISTICS

A. An undying love for truth.

B. A searcher of truth.

C. Know the truth (I Tim. 4:12-16; 2 Tim. 2:15; 3:16-17)

D. Self-sacrificing (Phil. 2:5-7; Rom. 12:1-2)

E. Love for others more than self (Phil. 2:3)

- F. A dedicated child of God.
 - 1. Filled with demonstration.
 - 2. Filled with spiritual knowledge.
 - 3. Filled with prayer.
 - 4. Filled with humility.
 - 5. The cup overflows.

V. MENTAL CHARACTERISTICS

- A. "Great minds walking on stilts" - Ganus.
 - 1. No soul that's alive.
 - 2. No spirit working.
 - 3. Mental giants.
- B. Be resourceful.
 - 1. The occasion and the need.
 - 2. The examples of Christ.
 - a. Fig tree
 - b. Loaves and fishes
 - c. Wrote on the ground.
- C. Have initiative
- D. Have vision
- E. Evangelistic minded
 - 1. Passion for lost souls at home and abroad.
 - 2. Believe the Great Commission.
- F. Absence of humor.
 - 1. Learn to laugh.
 - 2. Learn to appreciate the lighter side of life.

VI. INTELLECTUAL EQUIPMENT

- A. Read helpful books.
- B. Read brotherhood journals.
- C. Attend teacher training exercises, lectureships, etc.
- D. Area teacher should get together and exchange ideas.

VII. EXTRA-CURRICULAR ACTIVITIES

- A. Personally knowing each student.
- B. Being a companion.
- C. A constant personal interest.
- D. Encouraging pupils.
- E. Seeking the lost and reaching the unreached.
- F. Leadership in social life.
 - 1. In social life.
 - 2. Clean sports.
 - 3. Community service.
 - 4. Cultural training.
 - 5. Evangelism.
 - 6. Ministerial assistance.

TRAINING FOR SERVICE

I N T R O D U C T I O N

I. THE PRACTICAL PURPOSE

- A. Not what I am doing that's important necessarily.
 - 1. Slanting our training toward service.
 - 2. Putting ability to use.
- B. Knowledge - means to an end.
 - 1. How to make serviceable the knowledge we have - Be doers.
 - 2. "Take the cow and get butter".
- C. Organization of time and facilities.

D I S C U S S I O N

I. CLASS ORGANIZATION

- A. The Synagogue
 - 1. A social center
 - a. Strangers lodged.
 - b. Community affairs.
 - 2. Teaching center.
 - a. From the public schools to the synagogue.
 - b. Kept kids off the streets.
- B. The church facilities today
 - 1. They are not being used.
 - a. Monday - What?
 - b. Tuesday - What?
 - c. Wednesday - Bible Study
 - d. Thursday - What?
 - e. Friday - What?
 - f. Saturday - What?
 - 2. Buildings locked most of time
 - a. Worldly affairs attracting our youth.
 - b. Children being trained for anything but service to God and man.
 - c. 163 hours out of the week it's not in use.
- C. A suggested Program
 - 1. Work, Work, Work, Work, etc.
 - 2. Monday - Old Testament Study.
 - a. Immediately after school.
 - b. In the Evening.
 - c. Indifferent Homes.
 - 3. Tuesday - Visitation - Social Activities
 - 4. Wednesday - Devotional, New Testament
 - 5. Thursday - Devotional, Training Class
 - 6. Friday - Devotional, Programs & Counsel or topic studies
 - 7. Saturday - Devotional, Church Music
 - 8. Sunday - Morning: Devotional, Work Book, Quarterly
 Evening: Forum, Panels, Workshops, Films, Etc.

I N T R O D U C T I O N

I. DEVELOPMENT OF LEADERS

- A. They are not born leaders.
- B. Leaders are trained.
- C. Leaders make their lives useful.

II. THE WHAT AND HOW OF TRAINING

- A. What training received is extremely important
 - 1. The Bible must be the center.
 - 2. Application of Bible knowledge to individual needs.
- B. How one is trained will determine to some degree his usefulness.
 - 1. The effectiveness of teaching.
 - 2. Impressing the plastic mind of youth.

D I S C U S S I O N

I. PRACTICAL SUGGESTIONS IN TRAINING FOR SERVICE

- A. Study Bible as a text
 - 1. Youth must know what it says.
 - 2. Youth must learn to live according to its precepts.
 - 3. Each young person should have a good Bible, concordance, dictionary, etc.
 - 4. Verbal and visual instruction
 - a. sermons
 - b. films
 - c. filmstrips
 - d. slides
 - e. nature
 - f. blackboard
 - g. memorize scriptures
 - 5. Must know and reverence God and Christ.
 - 6. Know the characters of the Bible.
- B. Learn how to read the Bible
 - 1. Demonstrated by teacher
 - 2. "The Talking Bible"
 - 3. Tape recordings of good readers.
 - 4. Let students tape and listen to their own readings.
 - 5. Punctuation, sentence structure, and paragraphs emphasized.

- C. Learn how to pray
 - 1. Teach the value and power of prayer.
 - 2. First write out prayers.
 - 3. Say the prayer over to himself audibly.
 - 4. Begin to speak a prayer in the classroom, then in the assembly.
 - 5. Study prayers of the Bible.
- D. Learn about church music
 - 1. Teach the Bible on church music.
 - 2. Show the value of singing.
 - 3. Study words of songs.
 - 4. Study music to songs.
 - 5. Study types of church songs.
 - 6. Write a song.
 - 7. Memorize some songs.
- E. Learn about giving
 - 1. "They first gave Themselves."
 - 2. "Unconditional surrender."
 - 3. Bible teaching on giving
 - a. What - time, money, energy
 - b. How
 - c. When
 - d. For what purpose
 - 4. Giving is serving
- F. Learn how to practice pure religion
 - 1. Visitation program - Laboratory work
 - 2. Doing for the poor, the sick
 - 3. Doing good at every opportunity.
- G. Learn how to be missionary minded
 - 1. The great commission - read it until it is believed.
 - 2. Writing to missionary and to christians in foreign lands.
 - 3. Study what is being done in the brotherhood (Christian Chronicle), in your state, in your community, by your home congregation.
- H. Learn to enjoy fellowship
 - 1. Plan visits into various homes
 - 2. Plan occasions with only local young people present
 - a. Bowling parties
 - b. Spaghetti suppers
 - c. Progressive suppers
 - d. Ice cream party
 - e. Tacky party
 - f. Fish fry, etc.
 - 3. Plan occasions with older people.
 - a. Honor father or mother banquets
 - b. Honor the elders, deacon, and minister and their families with a meal.
 - c. Honor an older or young class in the church.
 - d. Honor the teachers of the church.

4. Plan occasions with other young people
 - a. Area "get-to-gether" - a one evening affair
 - b. A week-end young forum - Friday night - Sunday evening services.
 - (1) Young people from neighboring congregations invited into your homes.
 - (2) Full services of classes and instructions on Saturday and Sunday.
 - (3) Some kind of general meal together.

THE DEVELOPMENT OF THE NEW TESTAMENT

Warder K. Novak

I. INTRODUCTION

- A. New Testament composed of 27 books: canonicity, inspiration, genuineness all important considerations, but not to be included in ~~this~~ course of lessons.
- B. Believe the New Testament contains complete Will of God for this Dispensation.
- C. Not our purpose to discuss translations and their historicity.
- D. Concerned with the writing of the 27 original manuscripts (books) and their inter-relationship, historical and geographical settings, and the approximate dates when they were penned.

II. DISCUSSION:

- A. Fascinating and intriguing story of how God gave us the New Testament.
- B. What is the oldest writing in New Testament?
 - 1. Some might say "Matthew." This is incorrect.
 - 2. It is the Letter on Circumcision, about A. D. 50 (Acts 15:23-29).
- C. Luke, writer of Acts of Apostles, completes this book in Rome, about A. D. 63 (Acts 28:30,31).
 - 1. Was with the apostle Paul at the time (Col. 4:14).
 - 2. He was also with Paul at his second confinement (2 Tim. 4:11).
- D. How and when did these 28 divine writings come into existence?
- E. Have New Testament books divided four periods:
 - 1. Ten days before Pentecost A. D. 29 to end of controversy on circumcision, A. D. 50--22 year period (Acts 1:1-15; 35).
 - 2. Beginning second missionary tour, A.D. 51 to close of third missionary tour, A. D. 58 --7 year period (Acts 15:36-21:16).
 - 3. Paul's arrest in Jerusalem, A. D. 58 (Pentecost to the end of his two-year imprisonment in Rome, A. D. 63--5 years period (Acts 21:17-28:31).
 - 4. From close of Acts of Apostles, A. D. 63 to the writing of Revelation, A. D. 96--33 year period.

F. Table showing dates, places and authors of New Testament writings:

1. Letter on Circumcision	A. D. 50	Jerusalem	Apostles
2. First Thessalonians	A. D. 52	Corinth	Paul
3. Second "	A. D. 52	Corinth	Paul
4. First Corinthians	A. D. 57	Ephesus	Paul
5. Second "	A. D. 57	Macedonia	Paul
6. Galatians	A. D. 57-58	Macedonia or Corinth	Paul
7. Romans	A. D. 58	Corinth	Paul
8. Mark	A. D. 50-60	-----	Mark
9. Matthew	A. D. 60-66	-----	Matthew
10. Luke	A. D. 60	-----	Luke
11. James	A. D. 60-70	-----	James
12. Philippians	A. D. 62	Rome	Paul
13. Philemon	A. D. 62	Rome	Paul
14. Colossians	A. D. 63	Rome	Paul
15. Ephesians	A. D. 63	Rome	Paul
16. Romans	A. D. 63	Rome	Paul
17. Acts of Apostles	A. D. 63	Rome	Luke
18. First Peter	A. D. 64	-----	Peter
19. Second "	A. D. 64-67	-----	Peter
20. First Timothy	A. D. 64-65	Nicopolis	Paul
21. Titus	A. D. 65	Nicopolis	Paul
22. Jude	A. D. 65	-----	Jude
23. Second Timothy	A. D. 66	Rome	Paul
24. John	A. D. 80-95	-----	John
25. First John	A. D. 80-95	-----	John
26. Second John	A. D. 80-95	-----	John
27. Third John	A. D. 80-95	-----	John
28. Revelation	A. D. 96	Patmos	John

G. Discussion of First Period

1. Introduction to narrative (Acts 1).
2. Church established in Jerusalem, Pentecost A. D. 29 (Acts 2).
3. Church grows; Peter and John imprisoned (Acts 3:1-4:31).
4. Further progress and persecution (Acts 4:32-5:42).
5. Deacons appointed; Stephen's sermon, death (Acts 6:1-8:4).
6. The labors of Philip (Acts 8:5-40).
7. Saul's conversion; early labors (Acts 9:1-31).
8. Peter ministers in Judea; converts Cornelius in Cesarea (Acts 9:32-10:49).
9. Peter's defense; church in Antioch; Herod kills James (Acts 11, 12).
10. First missionary tour (Acts 13, 14).
11. Controversy on circumcision (Acts 15:1-35).
12. Writing of LETTER ON CIRCUMCISION.

H. Discussion of Second Period.

1. Second missionary tour.
 - a. From Antioch to Philippi
 - b. From Philippi to Corinth
 - c. Arrival of Silas and Timothy
 - d. Writing of First Thessalonians
 - e. Despite opposition in Corinth, church is established
 - f. Writing of Second Thessalonians
 - g. From Corinth to Antioch

2. Third missionary tour
 - a. From Antioch to Ephesus; re-baptism of 12 men; synagogue of Jews; school of Tyrannus; miracles; exorcists; burning of books of curious arts
 - b. Writing of First Corinthians
 - c. Demetrius instigates silversmiths to violence
 - d. Paul departs for Macedonia
 - f. Writing of Second Corinthians
 - g. Writing of Galatians (or possibly a little later in Corinth)
 - h. Paul goes to Greece
 - i. Writing of Romans
 - j. From Corinth to Jerusalem

I. Discussion of Third Period

1. Paul's arrest in Jerusalem
2. Imprisoned in Caesarea
3. Writing of Mark, Matthew and Luke
4. Second trial in Caesarea; Festus, later with Agrippa
5. Voyage to Rome
6. Writing of James
7. Prison labors in Rome for two years
8. Writing of Philippians
9. Writing of Philemon
10. Writing of Colossians
11. Writing of Ephesians
12. Writing of Hebrews
13. Writing of Acts of Apostles

J. Discussion of Fourth Period

1. Writing of First Peter
2. Writing of Second Peter
3. Writing of First Timothy
4. Writing of Titus
5. Writing of Jude
6. Writing of Second Timothy
7. Writing of John
8. Writing of First John
9. Writing of Second John
10. Writing of Third John
11. Writing of Revelation